

CODEX B AND ITS ALLIES

A Study and an Indictment

PART I

BY

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ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ,
ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις χαλεπή.
Δεῖ δὲ οὐ μόνον ἑαυτὸν παρέχειν τὰ δέοντα ποιέοντα, ἀλλὰ
καὶ τὸν νοσέοντα, καὶ τοὺς παρεόντας, καὶ τὰ ἔξωθεν.

—Hippocrates (*Aphor. I.*)

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PART I

ibid. *αλλα* ACLXΓΔΠ *unc*⁹ et WΦ *Sod*⁷⁵⁰ *minn*^{pl} *arm Sod*^{txt}
ει μη NBDN et W^dΣΨ 33 61 892 *Evst* 48 49 et Paris⁹⁷
Sod^{sx} W-H *txt* (πςα *sah*, εβηλ *boh*)
αλλ η 27 *Sod*^{551 1284} Laura^{A 104} (*teste Soden non Lake*).
Latt omn nisi goth *alja* cf *syr* ⲛⲉⲛⲓ ⲛⲓⲥⲓ

This is one of the most peculiar places on record. All the Latins use *nisi*. In *Matt* xvii. 8 the Greeks use *ει μη*. (In *Luke* it is different: *και εν τω γενεσθαι την φωνην ευρεθη Ιησους μονος*.)

If *ει μη* in Greek be original and not drawn from Matthew, or translated from the Latin *nisi*, why should all the other Greeks use *αλλα* here, which corresponds curiously enough almost literatim to the gothic *alja* (German *als*) and to the syriac for *nisi*. In St. Matthew where the Greek is *ει μη* the Latins have again naturally *nisi*. But according to all rules of criticism, as *ει μη* is the Matthaean Greek expression, *αλλα* in St. Mark (being different) should be looked upon with favour (since it could not be drawn from there) especially as W supports the other seventeen uncials which use it and thus *Soden* acts here instinctively. Very few minuscules support the *ει μη* of NBDNW^dΣΨ in Mark.

Sah uses *ειρηνη* in *Matt* (against πςα in Mark) but *boh* uses the same εβηλ in *Matt* as in *Mark*; the syriacs use the same word in *Matt* and *Mark* (in Matthew goth is wanting).

Of course Hort forces † *ει μη* into his text on the strength of NBNW^d+D (to which add since his day ΣΨ Paris⁹⁷) without a thought of anything except that such a combination must be paramount. But it is nothing of the sort. The syriac did not influence an *αλλα* in Matthew, so why should it have any influence on ACL *etc* in Mark? That can be ruled out. We are left to face either a translation by two Greek groups of an original Latin *nisi*, or an original *αλλα* in St. Mark's Greek. We must look into this matter more carefully. Because the Greek of D happens to coincide with that of NB here it need not worry us. On the contrary, D would most probably thus translate the *nisi* of *d*. Why does C desert the NB combination here? Why does L desert it? Why does W desert it? Why does *Sod*⁷⁵⁰ desert it? And why Φ? Here L is the most important witness of all against *ει μη*.

Nowhere else in St. Mark is *αλλα* translated *nisi* in Latin. But there would certainly be an excuse here in ix. 8 for *nisi* to be rendered back into Greek by *αλλα*. The proper place then for this small matter is here under the caption of "Two or more Greek Recensions," and once for all it shows very clearly how the authorities are divided. That Ψ joins NB is perfectly natural. We have to explain the defection of CL from the group and their adherence with WΦ *Sod*⁷⁵⁰ to the other preponderating side.

As to an argument for retranslation from Latin, a glance at the other

† No other expression will adequately express the matter.

subjects for discussion submitted just above in verses 6, 7, 8 seems very pertinent.

Further as to accommodation to Matthew, note that BD [Ψ *Sod sed male*^{1rob}] 33 i^{scr} have *εκ του ορους* in the next verse (as Matt.) for *απο του ορους* of the rest.

Compare, for another case of *αλλα* and *si* (or *quodsi* as *a* has it) Mark xi. 32. Observe here at ix. 8 that both *εξαπινα/ευθεως* and *αλλα/ειμη* occur in this one verse.

Mark ix. 8. *περιβλεπομενοι* W^{sol} et latt
περιβλεψαμενοι Rell

I only mention this to show that W prefers the present tense as Egypt elsewhere favours the historic present and imperfect. And because W here resumes its Latin sympathies, as in verse 11 W writes *τι ουν* (for *οτι prim*) apparently alone of Greeks. (*τι οτι Sod*¹³³³ (cf. 2^{pe} claus. seq.)).

Mark

- ix. 14 (*pr. loco*) *προς αυτους* D it^{pl} (*et k aput eos, q cum illis*) (*syr*)
περι αυτους Rell gr, et soli f l g vg inter latt circa eos
ibid. (sec loco) προς αυτους Σ B Σ CGILW Δ ^{sr} (Σ G *εαυτους*) *Sod*⁷⁰⁵⁰
fam 1 28 33? 115 124 604 892 k Om. *Sod*¹⁴⁹³
προς αυτον Ψ *Sod*³⁰⁹ (*αυτον Sod*¹⁰⁸³)
αυτοις D Rell et Σ Φ *minn*^{pl} latt cum eis
*et δ [contra Δ ^{sr}] syr copt (αυτους 179 Paris⁹⁷ *Sod*¹²²⁵)*
16. *προς εαυτους* Σ AGMT et W 33 157 al. et 892 Paris⁹⁷
προς αυτους BCLNX Rell et Σ Φ Ψ
προς αλληλους *Sod*⁷⁰⁵⁰ *min pauc et* 2^{pe}
παρ εαυτοις 179
μετ αυτων *Sod*¹⁰⁹¹
εν υμιν D it^{pl} vg (*δ inter vel ad vos supra Δ ^{sr} προς αυτους*)
(Om k)

These three examples so close are instructive. I have left out another in verse 13.

18. *ουκ ηδυνηθησαν* W 115 604
ουκ ισχυσαν Rell et Σ Φ Ψ

This *ηδυνηθησαν* must come from retranslation, because W [*negl. Sod*], with only D *Sod*⁷⁰⁵⁰ *a b d r* 2^{pe}, adds in St. Mark's truly pleonastic manner *εκβαλειν αυτο* with *sah arm* (*aeth* + *curare eum*).

[Observe 604 at iv. 41 *ελαουν pro ελεγον*, v. 1 *λιμνης pro θαλασσης*, v. 24 *επορευετο pro απηλθε*, ix. 10 *ετηρησαν pro εκρατησαν*].

Besides, in W it is followed immediately by the Latin introduction of the next verse (19) *και* for *ο δε*.

Mark

- ix. 20. *εταραξεν* D^{sr}
εσπαρξαεν AINXΓΠ *unc*⁹ et W Σ Φ, Ψ (*sed Ψ εΥΘΥCΟΥΝΕC-ΠΑΡΑΞΕΝ*) *minn*
συνεσπαρξαεν Σ BCL Δ 33 372 892 Paris⁹⁷ (*latt conturbavit et d*)

Mark

- ix. 21. εως B^{sol} (εως ου Sod³⁵¹)
 ως N*AC^{3D}grXΓΠ unc⁹ et Φ al. pl (goth "ei") W-H
 εξ ου C*LD et N^cWΨ¹? Sod⁷⁵⁰ 28 33 892 2^{pe} }
 Paris⁹⁷ 61 mg Sod^{allq} et txt } cf latt copt syr
 εξ ω 61 Sod^{fam β}
 αφ ου NΣ fam 13 [non 69] 40 Sod^{1454 § 362}
 ibid. εκ παιδος D Sod⁷⁵⁰ (εκ πεδος) 2^{pe} Chr
 εκ παιδοθεν IN et WΣ¹ fam 1 }
 εκ παιδιοθεν N^cBCGLΔ et ΦΨ 33 } ex infantia a, ab infantia
 892 c^{scr} al⁴ } rell et d
 παιδοθεν E? 2 238 e^{scr}
 παιδιοθεν AΓΠ unc⁸ al. pl
 παιδιωθεν X
 a pueritia sua syr aeth copt
27. της χειρος αυτου NBDLΔΨ Sod⁷⁵⁰ fam 1 fam 13 [non 124]
 28 53 115 892 2^{pe} y^{scr} latt copt W-H Sod txt
 της χειρος W
 αυτου της χειρος Rell et ΣΦ min^{pl} et 604 Paris⁹⁷
 αυτου της χειρος αυτου C* syr
28. εισελθοντος αυτου NBCDLΔ et WΨ Sod⁷⁵⁰
 fam 1 fam 13 28 604 892 Laura^{A 104} }
 (ελθοντος αυτου 2^{pe} non al. Errat Sod) } Et cum introis-
 εισελθοντα αυτου Rell et Φ min^{pl} et } set latt
 Paris⁹⁷ (- αυτου 273)
 (ελθοντα αυτου NΣ al. pauc et i^{scr} male Sod de^{fam π, et 350 = i^{scr}})
- ibid. διατι ADKΠ et Φ al³⁰⁺ syr pesh latt (cur b, quare
 d rell)
 οτι διατι U 131 238 al¹⁰⁺ copt syr sin (cf Euthym)
 τι οτι aliq pauc
 οτι N^cBCLNXΓΔ unc⁷ et WΣΨ Sod⁷⁵⁰ gr longe pl
 (cf ix. 11)
- x. 1. περαν DGΔC² et W Sod⁷⁵⁰ min³⁰ et Paris⁹⁷ it vg syr goth arm
 του περαν Σ
 και περαν N^cBC*LΨ 892 sah boh et W-H txt
 δια του περαν AN unc¹¹ et Φ aeth
 και δια του περαν Laura^{A 104}. Ita Sod^{txt} [και] [δια του] περαν.
- ibid. The rest of the verse varies a great deal also. See Tisch and
 observe W συμπορευεται οχλος προς αυτον και ως ιωθει παλιν
 εδιδασκεν αυτους.
3. ετειλατο D 28 [non W non Sod⁷⁵⁰ vid] (mandavit k)
 ενετειλατο N^cB rell et WΣΦΨ minn^{vid} (praecepit rell latt)
12. και εαν αυτη απολ. τον ανδρα αυτης N^cB(C)L(Δ) 892 (Paris⁹⁷)
 boh aeth (sah)
 και εαν γυνη απολ. τον ανδρα αυτης AN unc¹² et ΣΦ (a) (c) f
 (k) l vg syr goth

Mark

- και εαν γυνη εξελθη απο του ανδρος και D fam 13 28 2^{pe} 604
 (a) b (c) d ff₂ g₂ (k) q
 (Aliter W^a 1 syr sin; aliter Ψ; cf. Sod⁰⁵⁰)
- x. 16. προσκαλεσαμενος D c d f ff₂ q r syr sin (b??) †
 εναγκαλισαμενος NB rell et WΣΦΨ minn rell latt sah boh
 goth (aeth syr pesh a)
 (αγκαλεσαμενος 238)
 As Buchanan throws out our star witness b, possibly
 προσκαλεσαμενος crept in from Luke, but it is uncertain.
- ibid. κατευλογει NBCΔ 179 892 Sod^{050 3015 1416} et txt, κατηυλογει
 LΨ y^{scr} P^{scr} Paris⁹⁷ Sod¹⁴¹³, κατηλογι N (Cronin)
 ευλογει ADEHK*MSUVXII et W ηυλογει ΓΣΦ 28 al.
 ευλογησεν FGK² al.
 (See under "Improvement" in the Mark section)
20. εφυλαξα AD 28 892 Clem Orig
 εποιησα fam 1 2^{pe} Sod¹³³⁷ syr sin (cf Ev. sec. Hebr. in
 Matt. apud Orig^{int})
 εφυλαξαμην NB rell omn vid et WΣΦΨ Sod⁰⁵⁰
22. πολλα χρηματα D
 multas pecunias d
 magnam pecuniam a
 χρηματα πολλα 116
 χρηματα πολλα και αγρους Clem
 multas pecunias et agros b
 multae divitias et agros k
 multas possessionsionis et pecunias ff₂
 κτηματα πολλα NB rell et WΣΦΨ Sod⁰⁵⁰
 multas possessiones c sah (boh)
 divitias multas f q
 possessiones multas l δ μ
- † 35. αιτησωμεν B unc pl et ΣΦΨ
 αιτησομεν N^cA 124 [saltu N* ex hom om verba ab
 wa/wa 35/37]
 ερωτησωμεν D Sod⁰⁵⁰ (test. Beerm. & G.) 1 [non fam] 2^{pe}
 αιτησωμεθα W Latt omn petierimus
36. τι θελετε ποιησαι με υμιν ANXΓΠ unc⁹ et ΣΦ minn et
 Laura^{A 104} et Soden txt

† Here Buchanan hopelessly contradicts Bianchini, for the latter (as Tisch) has *convitans* for b, but Buchanan has *amplexus* without stating whether *convitans* is an emendation in b or an invention of the previous editor. *Amplexus* throws b to the other side of the testimony. The others on the side of D use *convocans*. On the other side l vg = complexans, k complexus, vg^G complectens and r₂ complectans (a Et in sinu suo ben. illos as syr). An original CONVECTANS might have caused trouble.

In Mark ix. 36 εναγκαλισαμενος has already been used (the only other occasion in N.T.) where D has ανακλισαμενος and d complexus as b c f ff₂ k l q and the rest there.

† Consider also +σε NB al., -wa by D^{sr} i (b) k r, and the varieties o av D, οτι av C, o εαν B rell.

Mark

- τι θελετε με ποιησαι υμιν LN^{cb} vid 892 Paris⁹⁷ et W^{ex emend}
Sod^{1337 1354}
- „ „ ποιησαι υμιν W*Δ 273 282 348 al³, quid vultis
faciam vobis q
- „ „ με ποιησω „ B^N et Ψ Tisch^{txt} W-H^{ms}
- „ „ ποιησω „ C Sod⁷⁰⁵⁰ fam 1 13 [non 124] 2^{pe}
al. pauc. et W-H txt
- „ „ ποιησομαι „ y^{scr}
- „ „ ινα ποιησω „ 106 251 Sod^{1222 1333 δ 371} quid
vultis ut faciam vobis c f ff² l δ vg
- ποιησω υμειν (— τι θελετε) D, d praestabo vobis (quid praes-
tabo vobis r ?)
- quid faciam vobis (— θελετε). a b i Om. vers. k
- x. 43. μεγας γενεσθαι εν υμιν NBC*ΛΔΨ min pauc W-H Sod txt
δ (major fieri in vobis) f ff² q (major esse in vobis)
- γενεσθαι μεγας εν υμιν AXΓΠ unc⁹ et ΣΦ (ειναι Sod¹⁰⁴³)
(copt goth)
- μεγας εν υμιν ειναι D d (major inter vos esse)
- μεγας εν υμιν γενεσθαι Sod¹³³⁷ vid
- εν υμιν μεγας γενεσθαι W 2^{pe} Sod^{3 398} (in vobis major esse a b)
- in vobis primus esse r (cf. Sod⁷⁰⁵⁰ vv. 43/44 invert.)
- in vobis esse major c
- εν υμιν ειναι μεγας Sod⁷⁰⁵⁰ ver. 44 } syz arm (aeth)
- in vobis etse magnus k
- in vobis voluerit major esse i
- (Thus W 2^{pe} Sod^{7050 δ 398} alone give Latin order of a b r) (Cf
vers 44)
46. προσαιτων A plur et WΣΦ } latt syz goth aeth sah
- επαιτων D Sod⁷⁰⁵⁰ 2^{pe} Orig (cf Luc) }
- προσαιτης BLΔΨ 892 k boh arm (και προσαιτης Ν) Om. C*
Paris⁹⁷
49. ειπεν φωνησατε αυτον NBCLΔΨ minn¹⁰ 892 et
Paris⁹⁷ k δ et boh W-H Sod txt
- ειπεν αυτον φωνηθηναι D plur et WΦ minn d syz Orig^{dis}
179 273 604 al⁹
- ειπεν αυτω φωνηθηναι Σ 1 al. ? Sod^{1837 1131 ? 1441} goth
- ειπεν φωνηθηναι αυτον Evst 48 a arm aeth
- εκελευσεν φωνηθηναι αυτον sah
- εκελευσεν αυτοις φωνηθηναι αυτον c^{scr} b c f ff² g^{1.2} i l q (mut r)
- εκελευσεν αυτον φωνηθηναι ibid. και φωνουσιν τον τυφλον λεγοντες αυτω Plur et W (— αυτω
cf. c k) ΣΦΨ f l δ vg et syz pesh sah boh aeth
- et clamaverunt dicentes k (— αυτω ut W^{scr} et c infra)
- οι δε λεγουσιν τω τυφλω D^{scr} i
- οι δε ειπων (ειπον ?) τω τυφλω 2^{pe} a d q (b ff² breviter
qui dicunt caeco)

Mark

ο δε εφωνησε τον τυφλον και λεγουσιν αυτω . *syr sin*

(*Hesitabant librarii 28 et Paris⁹⁷*)

et abierunt vocare illum dicentes *c*

x. 50. αναστας *ACM^{txt}XII unc^s et WΣΦ minn^{pl} syr pesh arm*
aeth (init vers) sah 3/5

αναπηδησας *NBDLM^{mg}Δ et Ψ Sod⁰⁵⁰ 892 2^{pe} Paris⁹⁷ Laura^{A 104}*

Eust 34 48 z^{ter} boh goth syr sin (init vers) Orig (αναπηδησας
et eodem loco mox ανεπηδησε και ανεστη)

εκπηδησας *cat^{oxon} (εξαλλομενος Veles)*

Omn ex latt^{omn} exiliens ??? (exurgens r₂ [sed exiuit k, exiliit q,
(Om Γ Sod¹²⁴⁶) cucurrit sah 2/5]

51. τι θελεις (ινα) ποιησω σοι *ADXP^{mg} unc^s WΣΦ a b c d f ff₂*
boh (sah) goth aeth syr

τι σοι θελεις ποιησω *NBCKLΔΠ*Ψ Sod⁰⁵⁰ min^{allq} et 892 i δ vg^{ed}*
quid vis tibi faciam g₂ h l k q μ vgg^{pl}

— σοι *Orig (σε pro σοι 348)*

† xi. 2. κεκαθικεν *ADXΓΠ unc⁹ et ΣΦ al. pl, Sod^{txt} et:*

επικεκαθεικεν *W (cf sah 2200C 21XWY)*

εκαθισεν *NBCLΔΨ Sod⁰⁵⁰ 4. 7. 2^{pe} 604 892 Paris⁹⁷ Sod⁷³⁵¹*

Eust 36 W-H^{txt} Orig^{ter} (ambobus locis)

(sedit latt omn, sed cf copt de insedit ut W^{sr})

† 4. και απηλθον και *NBLΔΨ 892 (c δ) boh syr sin Orig 1/2*
W-H Sod

και απελθοντες *D Sod⁰⁵⁰ 2^{pe} 604 latt^{pl} (— και a) syr^{sch} Orig 1/2*

απηλθον δε και *A plur et WΣΦ minn^{pl} et Paris⁹⁷* }

απηλθον δε (— και) *Sod³⁵¹ sah* }

απηλθον ουν και *fam 1 13 28 al.*

(the same applies to πωλον and τον πωλον, θυραν and την θυραν here)

6. ειπεν *NBCLΔ et WΨ fam 1 28 115 124 892 Sod¹³³⁷ k*
sah boh arm aeth Orig W-H Sod txt

ειρηκεν *Paris⁹⁷*

ειρηκει *D^{sr}*

dixerat *b c ff₂ i q δ (super ειπεν Δ^{sr}) syr sin*

ενετειλατο *A plur ΣΦ Sod⁰⁵⁰ goth (praeceperat d a f l vg) syr^{pesh}*
(Paris⁹⁷ ειρηκεν and D ειρηκει are very suggestive)

7. και φερουσιν *BLΔ^{sr} et Ψ et N^c 892 Laura^{A 104} Orig W-H Sod txt*

και αγουσιν *N^c C et W Sod⁰⁵⁰ fam 1 13 28 Sod¹³³⁷*

και ηγαγον *D rell et ΣΦ c d f l g δ vg copt syr goth aeth*
minn^{pl} et Paris⁹⁷

ducere (— και) *a b ff₂ i [Silet Sod de his]*

† In xi. 1/12 a comparison with *Origen* shows that what he was copying out at one time absolutely disagrees with what he says about Mark's text at another. So that two recensions of this existed distinctly in his day, which he omitted to observe. I have not reproduced here all the points involved.

Mark

- ibid.* επιβαλλουσιν **NBCDLA**^{gr} et **WΨ** Sod⁰⁵⁰ fam 1 2^{pe} (Cronin)
(604) 892 Paris⁹⁷ b d ff₂ i l vg, r₂ (ponunt) Orig W-H Sod
επεβαλον A rell et **ΣΦ** (a) c f g₂ k q boh^{alq} (sah) syr aeth goth
- xi. 11. *Vide sub* "NB divide" in Part II.
13. ειδειν εαν τι εστιν D videre si quid esset b c d ff₂ g₂ i k r
† ως ευρησων τι Sod⁰⁵⁰ 2^{pe} 604 Orig^{bis} 3.782 quasi inventurus
aliquid a q (quasi aliq. inventurus f)
ει ara τι ευρησει **NABCKLNUΔΠ*** et **WΣΦΨ** al. l δ vg
W-H Sod
ει ara ευρησει τι EGHMSVXΓΠ² al. pl sah boh (syr) goth
videre si fuisset quem inveniret fructus aeth
videre si quid forte inveniret aur gat vg^{DLQ} } *confiant*
- ibid.* μηδεν ευρων D^{gr} 2^{pe} (a q) Orig (ord lat)
ουδεν ευρεν **NB** rell et **WΣΦΨ** Sod⁰⁵⁰ minn
ουδεν ουχ ευρεν L (cf syr sin)
ευρεν ουδεν copt
- ibid.* ο γαρ καιρος ουκ ην συκων **NBC***^{vid} L Δ et Ψ 892 (copt) syr
W-H Sod
ου γαρ ην (ο) καιρος (των) συκων A rell et **WΣΦ** minn latt
arm aeth goth Orig
(Om vid Paris⁹⁷)
15. ηρχοντο C
venerunt a c f ff₂ syr pesh goth boh
intraverunt d (sah 3/6)
εισελθων D^{gr} cf syr sin
ερχεται 604 b i r (sah 3/6)
ερχονται **NB** plur et **WΣΦΨ** Sod⁰⁵⁰ minn g k l q vg
Om claus 28
(Postea και οτε ην D d pro και εισελθων)
- 21 fin. εξηρανθη DLNΔ et **ΣΨ** Sod⁰⁵⁰ 1 33 2^{pe} 604 Paris⁹⁷ al¹⁵ Orig
εξηραται X 157 al²⁰ et Sod^{al.} 15
εξηρανται **NB** rell et **WΦ** minn^{pl}
23. αρθηναι...βληθηναι W fam 1 28 124 [non fam] Sod¹⁴⁶⁸ latt
αρθητι...βληθητι Rell Gr.
- Tischendorf here suppresses the Latin witness, rather spoiling the inference.
- ibid.* λαλει **NBLNΔ** et **ΣΨ** Sod^{050 al. 3} et txt. 33 892 2^{pe} Paris⁹⁷ Evst 48 a k
λεγει A rell et **WΦ** q (θελει c^{scr})
ειπη 238 al. pauc (f l vg)
το μελλον... D b c d ff₂ i
- This is a good place to consider once more the retranslation from Greek of a (loquitur) k (locutus fuerit) as against the other independent method of the Latins. ‡

† Soden quotes ως ευρησων without τι, but this must be a mistake.

‡ Consider shortly afterwards at xii. 14 capitularium of k and επικαφαλαιων of D^{gr} Sod⁰⁵⁰ 2^{pe} Laura^A 104 (but d tributum).

Mark

- xi. 24. *ελαβετε* NBCLΔ^{gr} et WΨ 892 *W-H et Sod txt*
λαμβανετε A *unc*¹² et ΣΦ *al. fere omn et Paris*⁹⁷
Laura^{A 104} *syr goth arm* } *cf Orig.*
λημψεσθε D *Sod*⁰⁵⁰ *fam 1 2^{pe} 604 latt aeth Cypr*
Variant sah boh codd inter se
31. *προσελογιζοντο* N* et cb
διελογιζοντο BCD*GKLMΔΠ et WΨ *Sod*⁰⁵⁰ *al. et 892*
Laura^{A 104} *W-H*^{txt} (*διελογιζον D*²)
ελογιζοντο AEFHNSUVXΓ et ΣΦ *al. et Paris*⁹⁷ *Sod*^{txt}
(Latt omn cogitabant praeter c cogitare coeperunt)†
32. *αλλα* NABCLΔ^{gr} Σ 33 *al. k* vg*^{2*} (*αλλ' ΧΓΠ unc*⁹ et Φ
(Ψ) al. pl) goth "ak.")
- quodsi* a
εαν D 604 *al*¹⁵ *d g₂ q δ vg* "si"
† *εαν δε* 2^{pe} *Sod*¹³⁸⁵ *c f ff₂* "si autem"
αλλ εαν W *Sod*⁰⁵⁰ *min*^{allq} *txt rec k² l* "sed si" (*boh*) (*sah*)
και εαν *Sod*⁵⁵¹ *i r syr aeth*
si vero b
(Cf Marc ix. 8)
- ibid. φοβουμεν* D
φοβουμεθα D²NWΣ *fam 13 28 106 253 2^{pe} 604 c*^{scr} *o*^{scr}
*Sod*⁰⁵⁰ et *allq it*^{pl} et δ *contra Δ*^{gr} *vg 1/2 sah 4/6 boh arm aeth*
εφοβουντο NB *rell et Φ minn*^{pl} *h k (metuebant) l vg 1/2*
φοβου... (spatium) Ψ
(timor est a populo timor syr)
- ibid. τον λαον* D *plur et WΨ minn fere omn et sah (επιλαος)*
*syr (Om. Sod*³³⁷*).*
τον οχλον NBCN et ΣΦ 33 106 et Paris⁹⁷ *Sod*^{allq} *Sod*^{txt} et *boh*
επιελην = (*τον οχλον in Matt xxi. 26, ο λαος απας*
Luc xx. 6)
plebem d et b i q r *populum a c f ff₂ g₂ k l δ*
|| *ibid. ηδειςαν* D, W *Sod*⁰⁵⁰ (*ηδισαν*), 2^{pe} *a b c d f ff₂ i k q (mut r)*
οιδασι 604
ειχοσαν 28 (*cf ειδοσαν D in ix. 9*)

† It is interesting to notice that while the Latins are constant here and the Greeks vary in threefold fashion, yet that immediately following, for the *προς εαυτους* (constant among Greeks except in 33 and Paris⁹⁷ *Sod*^{tres} = *εν εαυτοις*, W *προς αυτους*, 115 *προς αλληλους*) the Latins vary considerably, thus: inter *se* *metipsos d*, inter *se a q vg*^{GQ}, intra *se f*, secum *g₂ ? l r vg*, apud *se k*, ad invicem *ff₂*, secum ad invicem *i*, adversum *se b*; and omit *c* with *syr sin*. Such small variations may well be "provincial" and not all from varying translations of the Greek, while *cogitabant* with all may be a foundation, for the Latins could well use other words. Cf Mark ix. 33 and other places.

‡ Neglexit Tisch 2^{pe} cum *c f ff₂*.

|| The student may look for this on p. 79 of Mr. Sanders' notes, but his limitations (see p. 74) unfortunately excluded it.

εχουσιν Σ cf Matt xxi. 26 (εχοντες Sod¹³⁵⁴)

ειχον NB rell et Φ minn^{pl} et Editt.

(ην copt, non habent boh sah εχω) cf Luc xx. 6 εστιν.

The fact that W goes with D, and that 28 gives the form ειχοσαν (a favourite form with D, see ειδοσαν ix. 9) may show some ambiguity in ancient Greek copies, but the Latins here give no uncertain sound and 604 confirms *sciebant* by using οιδασι. The matter, if a Greek one, seems to hinge on an original ειδοσαν, but this may not precede the Latins, but follow them, and have been changed subsequently. This place deserves earnest study, for the parallels are slightly different. Σ is the only Greek to accommodate to Matthew and none accommodate to Luke (excepting coptic which cannot help it).

In Matt. xxi. 26 = παντες γαρ ως προφητην εχουσιν τον Ιωαννην

In Luke xx. 6 = πεπεισμενος γαρ εστιν Ιωαννην προφητην ειναι

In St. Matthew the Latins a c f ff₁ g₂ h q vg have ειχον.

In St. Luke Dst has πεπεισμενοι and a = "sciunt," but d = scit, and the rest certi sunt, while ff₂ = certum est. There is a very intricate interrelation in the passages.

But while an original ειδοσαν in Mark xi. 32 might have grown out of a Latin *sciebant*, *sciebant* could hardly grow out of ειδοσαν or we should have had traces of *videbant* among the Latins.† See remarks on Clement's text as to possible age of the basic Latin underlying the Greek and occasional unusual retranslation in W as at Mark xi. 25 ανη pro αφη for *dimittat*.

Mark

xii. 1. αμπελωνα ανθρ. εφυτευσεν NBCA et ΦΨ 33 262 Laura^{A 104}
W-H Sod

„ „ εποιησεν L 892

αμπελωνα εφυτευσεν ανθρωπος DA unc¹² minn et latt goth

ανθρωπος τις εφυτευσεν αμπελ. W Sod⁹⁵⁰ fam 13 2^{pr} Sod¹³³⁷ o
syr pesh aeth Orig

ανθρωπος (- τις) „ „ NΣ 433 Paris⁹⁷ syr sin sah

ην ανθρωπος εφυτευσεν αμπ. boh

(plantavit a c d f i q r pastenavit b ff₂ l novellavit k)

2. λαβη B plur et WΣΦΨ (λαβου N Sod³⁷¹) g₂ l vg sah

acciperet syr pesh boh

δωσουσιν D it^{pl}

πεμφουσιν syr sin

afferrent aeth^{int}

† Compare xii. 15 ειδως all Greeks but ND, while N ιδων, D ειδων, and c d ff₂ videns, b i q r cum vidisset. Compare xii. 24 γνωσκοντες for ειδotes by D and Origen only. Cf also xii. 28.

Mark

- xii. 5. οὐς μὲν . . οὐς δε **ΝΒΛΔ** et **Sod**⁷⁰⁵⁰ 133 2^{pe} 604 892 **al**²⁵
et **Paris**⁹⁷ **W-H Sod txt**
οὐς μὲν . . τοὺς δε **Φ** (τοὺς μὲν . . οὐς δε **Sod**^{1337?})
τοὺς μὲν . . τοὺς δε **ACN(X)ΓΠ unc⁹ et Σ**
τοὺς δε . . τοὺς δε **W**
οὐς μὲν . . ἀλλοὺς δε **D latt**
14. ἐλθόντες λεγούσιν αὐτῷ **ΝΒ plur et ΣΦΨ g₂ l δ vg boh W-H txt**
(**sah goth aeth**)
venientes interrogabant illum **a (syr pesh)**
venientes interrogabant eum subdole **i (q) r**
ἐλθόντες ᾠξάντο ἐπερωτᾷ αὐτὸν ἐν λόγῳ **Sod**¹³³⁷ **vid**
ἐλθόντες ᾠξάντο ἐρωτᾷ αὐτὸν ἐν δολῷ **W 251 (syr sin — ἐλθόντες)**
ἐλθόντες ᾠξάντο ἐρωτᾷ αὐτὸν ἐν δολῷ λεγόντες **G fam 1 13 28**
Sod²⁴³ et txt!
ἐλθόντες ἐπηρωτήσαν αὐτὸν ἐν δολῷ λεγόντες **604**
ἐλθόντες ἐπηρωτῶν αὐτὸν ἐν δολῷ λεγόντες **Sod**⁷⁰⁵⁰ 2^{pe} **Sod**^{fam r?}
b arm
ἐπηρωτῶν αὐτὸν οἱ φαρισαῖοι (— ἐλθ., — ἐν δολ. λεγ.) **D d**
(**phar. eum**)
interrogabant eum farissaei dicentes **k**
venientes pharissaei interrogabant eum dicentes **c (= etiam c^{sr} **scr**)**
" " " " subdole **ff₂**
17. ἐξεθαυμάζον **ΝΒΨ W-H & Sod txt b** (mirabantur + vehementer)
admirabantur c ff₂
ἐθαυμάζον **DLΔ Sod**⁷⁰⁵⁰ 892 2^{pe} **Laura**^{A 104} **Sod**^{1341 1443}, mirabantur
a d i l q r δ boh (D¹ ἐθαυμάζοντο, D² ἐθαυμάζον)
ἐθαύμασαν **ACNXΓΠ unc⁹ et WΣΦ, k** (admirati sunt) **sah**
(See under "Improvement")
19. ἐχῆ **DW it^{pl} syr sin, σχῆ Sod**^{7050(B & G) 1337}, ἐχει 28, ἐχων 604.
καταλιπῆ **B plur et ΣΦΨ (καταλείψῃ Ν Sod**¹⁴⁴³, καταλείψει **C 433)**
20. ἀποθνήσκων **ΝΒ rell et ΣΦΨ minn^{pl}**
ἀπεθάνεν καὶ **DW Sod**⁷⁰⁵⁰ 1 28 604 (91 92 2^{pe}) **Sod**¹³³⁷ **it vg syr copt**
καὶ ἀπέθανε καὶ ἀποθνήσκων **Laura**^{A 104}
This looks like a very square basic division. Compare the differences in the next two verses.

24. μη γινώσκοντες D^{gr} Orig
μη ειδότες NB *rell et* WΣΦΨ *minn^{omn} vid incl* 28 (ιδώτες) 2^{pe} 604
I place this here because of Origen's unique adhesion to D^{gr}. He could not have got it from the Greek of Matthew because ειδότες is there used. We may well enquire how it is that W is absent from this dual combination, and where are 28 2^{pe} 604 and *Sod*⁰⁵⁰? All absent. No minuscule support. As to the Latins, while *a k l g₂ δ vg* use *non scientes*, *b c d ff₂ i r* have *non intelligentes* (*nescientes r₂ vg^{LQW}, ignorantēs q*).
D *d* only add *οιδάτε* at the end of the verse, differentiating between *intelligentes scripturas* and *virtutem dī scitis*.

In this connection we must refer back to xi. 32, xii. 15 and forward to xii. 28 and xiii. 11 and then we shall begin to understand something of the influence of more than the Greek language on the minds of the Church Fathers. Observe in the 26th verse *Origen* 2/3 writes *θεος* for *ὁ θεος* *sec.* with only DW *Evst* 18, and again *θεος Orig^{bis}* with BDW *tert et quart.*

Mark

xii. 26. πως NBCLUΔΨ 892 *al*²⁰ W-H *Sod txt* quomodo d et latt

ως AD⁸⁷ *unc*¹¹ et WΣΦ *minn pl et Paris*⁹⁷ *Orig* sicut q

28. ιδων N*CD (*ειδων ut 2^{pe}*) L et WΣΦ *Sod*⁹⁵⁰ *min*¹⁰ *Sod*^{mln 10} *Evst*¹³

latt syr pesh aeth arm Sod^{ms}

ειδως B rell et Ψ minn^{pl} *et Paris*⁹⁷ *sah boh*

(*Cf k syr sin*) See above at xi. 32, xii. 15 24

ibid. ποια εστιν εντολη πρωτη παντων NBCLUΔΨ 33 108 127 131

*Paris*⁹⁷ *boh syr aeth W-H Sod*

„ „ „ „ πασων 892 *Sod*^{1416 1443}

„ „ εντολη πρωτη (— παντων) D *Sod*⁹⁵⁰ 2^{pe} a c d ff₂ i
k q syr sin sah 3/7 (amplius sah rell)

„ „ πρωτη παντων εντολη A *plur et ΣΦ et 124 l*
*vg (πασων M al.) (των εντολων Sod*²⁴³)

„ „ πρωτη εντολη (— παντων) W 1 *fam 13 [non 124]*
28 b g₂ r₂

ποια εστιν παντων πρωτη εντολη *Sod*^{1441?} δ 398?

ποια πρωτη εστιν παντων εντολη 273 *vid* —

ποια εντολη πρωτη εστιν *Sod*¹²¹⁶ (+ παντων?)

ποια εντολη εστι πρωτη (— παντων) 604 (+ παντων? *Sod*^{fam 6a})

Obs πρωτη των εντολων (*ver 28*) *Mcell*^{Eus} *Cf also ver 29*

31. αυτη εστιν N *boh sah 6/8 vg*

αυτη BLΔ et Ψ 892 *Paris*⁹⁷ *sah 2/8 δ W-H et Sod txt*

αυτης AJ *Laura*^{A104} *Sod*¹⁴⁴² r₂ (*hujus*) *Cf Clem infra*

ομοια αυτη AE *plur et ΣΦ Sod*⁹⁵⁰ (αυτη { *simile illi b d l r*
vel αυτη) { *similem huic i*

ομοια ταυτη D *fam 13 Sod*²⁵⁷ *Mcell*^{Eus} { *similis huic k*
simile huic q

ομοιως αυτη W

**simile est huic c ff₂*

Om a. Libere Clem : δευτεραν δε ταξει και ουδεν τι μικροτερον
ταυτης ειναι λεγει το . αγαπησεις . . .

33. συνεσεως, δυναμεως, ισχυος, *item* intellectu, anima, virtute,
viribus, fortitudine mixta sunt.

ibid. περισσοτερον NBLΔ 33 892 *Paris*⁹⁷ W-H & *Sod txt*

περισσοτερα Ψ

πλειον D *rell, et W Sod*⁹⁵⁰ (πλιον), ΣΦ *minn, sed* :

κρεισσον *Sod*¹⁴⁴³. *Cf. meliora k et syr sin (aliter anceps pesh* :

ⲗⲁⲗⲁ) *arab et diatess. [Latt rell maius praeter a : plus].*

Mark

- xii. 37. *εστιν υιος αυτου* D a c d f^r₂ g₂ i l q r r₂ vg arm
αυτου εστιν υιος BLT^d 892 2^{pe} Sod⁰⁵⁰ 1443 W-H & Sod txt
εστιν αυτου υιος Δ k (et ejus filius sic) δ
αυτου υιος εστιν 179 7^{pe} goth sah boh
υιος αυτου εστιν N rell^{pl} et WΣΦΨ minn^{pl} et Paris⁹⁷ b syr
aeth
- υιος εστιν αυτου* vg^b
- ibid. πολυς* NDW Sod⁰⁵⁰ 28 115 213 372 2^{pe} 604 Sod¹⁰³³ 1337 δ : 98
ο πολυς B rell omn vid et ΣΦΨ Paris⁹⁷
- 38.† (1) *ο δε διδασκων αμα ελεγεν αυτοις* D^{sr} a (Ad ille docens simul
dicebat eis)
ο δε διδασκων ελεγεν αυτοις (-αμα) Sod⁰⁵⁰ 2^{pe} }
et ille docens dicebat eis d }
ad „ „ „ „ b (i) r
ipse autem docebat illos dicens c
ipse autem docebat eos dicens illis ff₂
- (2) *και εν τη διδαχη αυτου ελεγεν* NBLΔΨ δ 892 boh
„ „ „ „ „ αυτοις 33 Paris⁹⁷ syr pesh
et in doctrina docebat e } - αυτου
et in docendo dicebat k }
- (3) *και ελεγεν αυτοις εν τη διδαχη αυτου* A unc¹² et ΣΦ l q vg
goth aeth
και ελεγεν (-αυτοις) W fam 1 28 124
ελεγεν δε αυτοις εν τη διδαχη αυτου sah
And he was saying while teaching syr sin
(Observe - αυτοις NBLΔWΨ 1 28 124 e k (et - αυτου)
boh δ)
41. *εστως* W Sod⁰⁵⁰ fam 1 fam 13 28 2^{pe} Sod¹³³⁷ arm }
syr sin Orig^{dis} bis “κατα μαρκον” } hiat goth
καθισας NB (et D καθεζομενος) rell et ΣΦΨ syr }
pesh sah boh latt }
- ‡ 42. *ελθουσα δε* D Sod⁰⁵⁰ 2^{pe} 604 it vg sah, boh^{pl} Orig
και ελθουσα NB rell et WΣΦΨ syr arm aeth (Om. και “Sod
I^{ere} a” ??)

† This is an excellent place for study of three recensions. Observe how *a* follows, D^{sr} with *simul*; how it is *boh* [not *sah*] that the small group NBLΔΨ follows; how *sah* is with *goth* and A unc¹²; how W joins this with 28 less *αυτοις* (the omission of which with *e k* may be basic); and how Sod⁰⁵⁰ and 2^{pe} go with *b*. The shortest text is exhibited by *e k* both extant for a short time from here onwards.

‡ So as not to overburden this apparatus I have left out hitherto all such cases. I give this instance as it is strongly supported, because we must consider these places. Sir John Hawkins (op. cit. p. 150) says “The two most constantly recurring causes of the agreement of Matthew and Luke against Mark are two preferences of Mark, (i) for *λεγειν* instead of *ειπειν*, and (ii) for *και* instead of *δε*.” But we must be careful to see what the real base of Mark has to say about this.

Mark

- xiii. 1. εἰς ἐκ τῶν DAFXA Sod⁷⁵⁰ 1 13 28 2^{pe} 604 892 Paris⁹⁷ al²⁰ latt.
(sah) boh syr
εἰς τῶν NB rell et WΣΦΨ
9. βλέπετε δὲ υμεῖς παραδωσουσιν γὰρ ὑμᾶς εἰς συνέδρια Ν
βλέπετε δὲ υμεῖς εαυτοὺς παραδωσουσιν ὑμᾶς εἰς συνέδρια BLΨ
boh sah arm aeth
(item + γὰρ al. mult et ΣΦ. Paris⁹⁷ c q δ syr pesh)
καὶ παραδωσουσιν ὑμᾶς εἰς συν. 1 [non fam] 28 124 [non fam]
εἰτα (δε) ὑμᾶς αὐτοὺς παραδωσουσιν εἰς συν. D 2^{pe} 604 a b ff₂ i n r
εἰ δὲ ὑμᾶς αὐτοὺς παραδωσουσιν εἰς συν. Sod⁷⁵⁰
καὶ δωσουσιν ὑμᾶς εἰς συνέδρια W simpliciter Cf syr sin
videte deinde vos ... (illeg) ... ipsos tradent in concil. k
11. ἐκεῖνο W fam 13 28 91–299 (= fam 1) 2^{pe} Sod¹³³⁷ Orig (syr)
(illut k illud vg^{MOXZ})
αὐτο D^{8r} (c ipsum)
τοῦτο NB rell et ΣΦΨ Sod⁷⁵⁰ (copt) (hoc a d i n r; id ff₂
l q vg^{pl}) (mut b e f)
- ibid. Cf. also μεριμνατε ΜΓ 33 892 mult., προμεριμνατε plur,
προσμελετατε Ψ 2, προμεριμνησητε Sod⁷⁵⁰ 2^{pe} Laura^{A 104}
14. ἐστηκοτα NBL
ἐστηκος D et Ψ Paris⁹⁷
† στηκον W fam 1 fam 13 28 Sod¹³³⁷ στηκοντα 892
ἐστος AEF GHSV ΔΠ* al. et ΣΦ Sod⁷⁵⁰ Laura^{A 104}
ἐστως KMUX ΓΠ² al.
(Latt et d = stantem praeter k stans, a n stare)
16. ὀπισω ND 11 Paris⁹⁷ Sod¹³⁵⁴ d et latt nil nisi retro
εἰς τὰ ὀπισω B rell et WΣΦΨ Sod⁷⁵⁰ (ἐπὶ τὰ ὀπ. M)
18. ἵνα μὴ γενηται χειμῶνος N^{*et ca} B et W [non ord lat] cf copt
ἵνα μὴ χειμῶνος γενωνται D c (ff₂ i l vg Aug)
† ut non hieme veniant d
ἵνα μὴ χειμῶνος ταῦτα γινεται L Sod⁷⁵⁰ (50 262) a (b) n* q
ἵνα μὴ γενηται ταῦτα χειμῶνος fam 13 [non 124–346] 28 299
2^{pe} Sod¹³³⁷ vg^{BGMX}, cf Latt qui variant. Hi absque η φυγη
υμων cum syr sin it^{pl} et Aug^{dis}.
Habent rell gr et ΔΣΦΨ ἵνα μὴ γενηται η φυγη υμων
χειμῶνος cum g₂ k δ gat sah boh syr goth aeth.
19. ἐσται (εἰσονται Sod¹¹³²) γὰρ ἐν ταῖς ἡμεραῖς ἐκεῖναις Γ Sod¹¹³²
(a b d k n q erunt enim (in) diebus illis) (syr sin) sah 1/2 boh^{tres}
εἰσονται γὰρ αἱ ἡμέραι ἐκεῖναι NB D^{8r} rell et WΣΦΨ minn et
sah 1/2 rell verss
- ibid. θλιψις (θλιψεις pauc) οἷα οὐ γεγονεν τοιαυτη NB unc¹⁵ et WΣΦ(Ψ)
copt syr aeth goth
θλιψις οἷα οὐ γεγονεν ποτε τοιαυτη 604

† fam 1 hoc loco, 1–118–209–91–299. Male Tisch de 28 ἐστηκος.

† Male Tisch fiant pro veniant d.

Mark

θλιψεις οiai ουκ εγενοντο τοιανται D 299 (y^{scr}) *it vg arm*
 θλιψεις οiai ου γεγονασιν ποτε τοιανται 2^{pe}
 θλιψεις οiai (οia Sod⁷⁰⁵⁰) ου γεγοναν ουδεποτε τοιανται } *a n*
 Φ Sod^{7050 1132}

(- τοιαντη Ψ 270 892 Sod^{7551 1246})

[- κτισεως W 28 299 *sah* 1/4 *arm*; cf. Laura^{A 104} Sod¹⁴⁴³, *syr^{sin}*]

xiii. 21. ιδε NBLΨ 892 } *ecce latt*
 ιδου Rell et WΣΦ et Paris⁹⁷

26. επι των νεφελων D^{gr} *syr sin*

εν νεφελαις NB plur et ΣΦΨ c (+ coeli), l δ *vg copt*

εν νεφελη W Sod⁷⁰⁵⁰ 1 13-69 [non 124] (νεφελαι } *εν νεφεληις*
 346) 28 Sod¹³³⁷ k } 2^{pe} *vid*

cum nubibus a b d ff₂ i q *vg^p boh^N* (+ caeli)

(Om. X e *vg^G*)

28. εκφύη FSUF *al.* a k (εκφύει 56 131 157 258)

εκφύη EGKM *al.* d i l q ff₂ *vg*

(ΕΚΦΥΗ NBCD *al.*) (c *copt* prodeunt) Om. 124.

† 30. μεχρις ουτου B

μεχρις ου ACL *unc¹⁴* et ΣΦ, et Ψ (μεχρι ου) minn^{pl} et Paris⁹⁷

μεχρι N (μεχρις ουν Sod⁷³⁹⁸)

αχρις ου Sod¹⁴⁹³

εως W Sod⁷⁰⁵⁰ 259? 2^{pe}

εως ου D Sod^{1333?}

εως αν fam 1 fam 13 28 Sod^{7309 551}

(*Latt omni et d = donec, praeter k adusque; om vid ff₂*)

35. μεσονυκτιου D^{gr} plur et Φ Sod⁷⁰⁵⁰

μεσονυκτιον NCLΔB³ et Ψ 892; μεσανυκτιον B* et W

μεσονυκτιω Σ 238 604 c^{scr} Sod¹³³⁷ Orig (et *Latt media nocte*)

xiv. 1. δολω WΔΣ 1 13 28 348 *al.* it et d δ *vg*

εν δολω NB Rell et ΦΨ Sod⁷⁰⁵⁰

(Om. D^{gr} a i et r₂ [me teste]; εν λογω U; insidiis k)

2. εσται θορυβος NBCD^{gr}L et Ψ Sod⁷⁰⁵⁰ 2^{pe} 604 892 (k fiat tumultus)

θορυβος εσται A plur et WΣΦ a (tumultus sit)

θορυβος γενηται M 28 *al. pauc.* et Paris⁹⁷ *sah boh d δ* (tum. fieret)

tumultus oriatur c (ff₂) (q) (r), tum. operetur i

θορυβου οντος Δ^{gr}

3. αυτου της κεφαλης NBCLΔ et W 1 [non fam] 28 435 Sod¹³³⁷ (k)

αυτου τη κεφαλη Ψ

αυτου κατα της κεφαλης A Rell pl et ΣΦ Sod⁷⁰⁵⁰ minn pl et Paris⁹⁷

κατα της κεφαλης αυτου pauci

επι της κεφαλης αυτου D Evst 20 d et latt^{pl} (*sah boh*)

7. μεθ υμων DW 91-299 *it vg vobiscum*

μεθ εαυτων NB Rell et ΣΦΨ et Sod⁷⁰⁵⁰ 28 2^{pe} 604 Paris⁹⁷

† This may be due to "provincial" handling, but the fact remains that *donec* is constant in all Latins but k: *adusque* (*hiat e*).

Mark

- ibid.* ευποιειν D*Δ et Ψ min aliq et Sod^{tres}
 ευποιησαι Rell et Sod⁵⁰
- xiv. 19. εις κατα εις NBLΔ et Ψ 892
 εις και ειτα εις Beza (κατα)
 εις εκαστος C
 εις καθ ενα Orig
 εις παρ εις 244
 εις καθ' εις DA rell unc¹³ et WΣΦ minn
 (singuli d et vett pl, singillatim vg g₂ l)
 Obs c: nunquid ego aut alius hoc coeperunt singuli dicere
 Obs k: numquid ego alius numquit ego singulis
20. εις των NBCL et WΨ 38 60 78 127 c^{scr} 8^{pe} et 892 Sod^{pc}. sah boh
 εις εκ των D unc¹⁵ et ΣΦ minn^{pl} et 28 Paris⁹⁷ latt^{omin} ("at lat-
 ini nec εις των aliter possunt reddere" ut Tisch. dicebat) syr
21. παραδιδετε D a i (traditur) c d (tradetur) r?
 παραδιδετε υπαγει W
 υπαγει NB rell omn vid et verss (sed futurum
 habent sah boh) †
- ibid.* κατα το ωρισμενον πορευεται Paris⁹⁷
 Observe εστιν γεγραμμενον D (latt scriptum est)
 γεγραπται Rell
- I have not indicated the many other places where D's Greek is evidently an independent rendering of the Latin, such as αληθως (alone) for οντως etc etc.
29. ει και NBCGL et WΨ fam 1 fam 13 892
 Paris⁹⁷ Laura^{A 104} Sod^{quattuor}
 και ει A plur et ΣΦ minn pl } etsi latt
 και εαν D
 καν Sod⁵⁰ 2^{pe} 604 Sod⁸ 371 (Cf boh χε κλν)
 ει c^{scr} (i?) sah (χε εωχε) syr aeth
31. εκπερισσως NBCE et Ψ 56 58 61 Paris⁹⁷
 περισσω L Sod⁵⁰ fam 13 2^{pe} Sod¹³³⁷
 μαλλον περισσω W
 μαλλον εκ περισσου fam 1
 εκ περισιας Δ
 εκ περισσου A unc¹³ et ΣΦ minn^{pl} et 892^{vid}
 (amplius b c (+ multa dicens) d f ff₂ g₂ i l r δ vg; tanto magis
 a vg^x, magis vg^q; abundantius q; "plura loquebatur magis
 dicere" k, cf. c arm aeth)
40. και παλιν ελθων ευρεν αυτους NBLΨ 892 (q) copt
 και ελθων ευρεν αυτους D a b c d ff₂ k
 και υποστρεψας ευρεν αυτους παλιν W plur f vg (- παλιν Σ 90
 265 Evst 6)

Mark

The differences are as between *reversus* and *rursus*, as to the omission of *παλιν*, and “*veniens invenit*,” as to the Greek renderings (*παλιν* after *καθενδ*. NX, before *ευρεν* Sod⁰⁵⁰ 2^{pe} al³).

- ibid.* καταβεβαρημενοι **N*** Sod¹⁴⁴²
καταβαρουμενοι DW 238 253
καταβαρνομενοι BAKLNUΔH* et **N^cΣΨ** min⁶⁰ et fam 13 Paris⁹⁷
καταβαπτιζομενοι Sod¹³⁸⁵
βαρνομενοι MY^{Greg} 1-209 56 et 892 Sod¹⁴⁴⁴ 1493
βεβαρημενοι CE unc⁸ et Φ Sod⁰⁵⁰ al. mult (ut Matt) et 28 157 2^{pe} 604 Laura^{A 104}

d δ both have *gravati* (opposite *καταβαρ.*) as most other Old Latin, *c f ff₂ k q* (*r mut*) *r₂ μ aur* and 17 vulgates, so that the Greek variations may spring from this simple Latin. *Degravati* is read only in *a* and *b* (if Buchanan be right here), while Amiatinus and seven vulgates with *l gat* have *ingravati*, clearly a variation of St. Jerome to all appearance.

- xiv. 41. το λοιπον **NB**GHKMNUV*ΓΔΠ et ΣΦ Sod⁰⁵⁰ } *Latt jam*
al. et Paris⁹⁷
λοιπον ACDEFLSV²X et WΨ al.
(Cf sah ΤΕΡΟΥ sah al. ΣΕ ΤΕΡΟΥ)
44. δεδωκει **NB** plur et WΣΦΨ minn dederat *b d f ff₂ l*
q r₂ δ vg

(εδεδωκει 118-209 258)

- † εδωκεν D^{sr} sol. *a c k r?* [contra *d*] *vg^Q* (εδεδωκεν Sod⁰⁵⁰)
47. ωταριον **NBD** et Ψ fam 1 et Sod^{txt} } *Latt auriculam*
ωτιον ACL unc¹⁴ et ΔWΣΦ Sod⁰⁵⁰ minn
51. και νεανισκος τις **NBCL** et Ψ 892 *a syr arm*
νεανισκος δε τις D (*b*) *c d f ff₂* (Buchanan) *k l q vg*
(εις) νεανισκος δε sah και... (εις) νεανισκος boh Cf aeth
και εις τις νεανισκος A unc¹⁵ et ΔWΣΦ minn^{pl} et Paris⁹⁷ goth δ
† 57. και αλλοι D *a b* (certe Buchanan) *d ff₂ k q r* Orig^{int} (*hiat f*)
αλλοι arm
αλλοι δε Sod⁰⁵⁰ (test. B & G) fam 13 2^{pe} 604 *c*
τινες δε sah syr
και τινες **NB** rell et ΣΦΨ boh goth *vg rell latt*
τινες *r₂ vg³*

(In W om. Saltus ab xiv. 56 και ισαι usque ad 57 λεγοντες.)

† Consult all these last entries together, and then observe the Greek of *D* away from *d*, yet followed (in a retranslation), just as we would expect from our previous studies, by *a c k*. In this verse *D* Sod⁰⁵⁰ 2^{pe} and very few others have *σημειον* for *συσσημον* of the rest.

† I neglect xiv. 55 ινα θανατωσουν (pro εις το θανατωσαι) by *D* Sod⁰⁵⁰ 2^{pe}, as *latt*, although note that Laura^{A 104} supports this, while more generally running with **NB**.

xiv. 58. οικοδομησῶ $\aleph B$ plur Sod⁷⁰⁵⁰ et } aedificabo vg δ et l q (mut b f r)
 ανοικοδομησῶ Orig
 ἀναστησῶ D a c d ff₂ suscitabo, k excitabo
 ποιησῶ Paris⁹⁷ syr sin
 † 60. ο τι BWΨ (cf. sah boh) } variant latt
 τι \aleph rell et L }
 † 71. ομνυναι BEHLSUVXI min⁸⁰ et W-H txt
 § ομνυνει \aleph ACGKMNΔΠ et WΣΨ min^{pl} et 892 Paris⁹⁷ Eus Sod^{txt}
 λεγειν D (a) d q vg^w
 ομν. και λεγειν arm
 72. το ρημα ως \aleph ABCΛΔ et Ψ 892 min⁸ δ sah 1/2 boh goth
 το ρημα ο D^{sr} NXΓΠ unc⁷ et Σ Sod⁷⁰⁵⁰ min^{pl} et Sod^{txt}
 του ρηματος ου MW fam 13 al. pauc txt rec vg
 του ρηματος του ιησου Paris⁹⁷ (cf. J 28)
 του ρηματος του ιω ειποντος fam 1 (syr arm aeth sah alig)
 (verbum quem a; verbum quod c ff₂ k l q; verbum sicut δ ;
 verborum (sic) quod d; verbi quod vg)
 xv. 1. απηνεγκαν $\aleph B$ unc¹² et Ψ minn et Paris⁹⁷ arm
 απηγαγον CDGN et WΣ Sod⁷⁰⁵⁰ fam 1 124 179 258 2^{pe} 604
 892 Evst 13 17 150 semel Sod¹⁶⁷ 243 1337 Orig
 (duxerunt c d ff₂ l q (hiat b) δ vg; perdux. a; addux. k) Cf syr copt
 ibid. πειλατω $\aleph B D$ Sod⁷⁰⁵⁰ et CLΔΨ fam 1 2^{pe} 604 892
 c^{scr} Sod^{alig} πιλατω latt
 τω πιλατω N unc¹⁰ et WΣ minn et τω πειλατω A Paris⁹⁷
 επιλατω sah boh
 4. ουκ αποκρινη (- ουδεν) B* Paris⁹⁷
 ουδεν αποκρινη (- ουκ) P^{scr} (Sod¹⁰⁵⁴ 3017?)
 ουκ αποκρινη ουδεν $\aleph D$ sr B² rell et Δ^{sr} WΣΨ minn
 non respondes nihil a k
 (sed) non respondes quidquam d ff₂ l q δ [supra ουδεν], c (+ eis, cf.
 syr sin) boh
 non dices quidquam sah
 non reddis responsum syr, cf. pers ut solet. (+ eis syr sin, cf. c)
 nonne habes quid respondeas aeth^{int}
 ibid. κατηγορουσιν $\aleph B C D$ et WΨ fam 1 267 604 [non 2^{pe}] 892
 Evst 48 boh aeth accusant latt et δ Orig^{int}
 καταμαρτυρουσιν A unc¹¹ et Δ^{sr} Σ Sod⁷⁰⁵⁰ minn^{pl} et Paris⁹⁷ sah
 syr arm goth

‡ I neglect xiv. 69 *παρεστωσιν* and *παρεστηκοσιν* as well as several other things abouts.

§ It is no use thinking that *omrvev* is ex Matt, and B neutral. Refer to B's bad record in 68/69 under "Harmonistic."

Mark

μαρτυρουσιν 259

[Observe *sah* on the secondary side for the *age* of this variant.]

- xv. 6. *ον παρηγουντο* **N*AB*** *Sod*^{1089 § 470} *k quem postularent*
ον αν ητουντο *DG fam 13 2^{pe} Sod*^{243 1443 § 371}
ον ητουντο *W 1 [non fam = ουπερ ητουντο]* 115 *Sod*¹²¹⁶
cf. sah boh aeth
ον · περητουντο *Δ sic* *ον πε ρ' ανητουντο* *Sod*⁷⁵⁰ *sic*
ουπερ ητουντο *C plur et N^cB³ ΣΨ minn et 604 892 Paris*⁹⁷
(quemcumque a c d ff₂ l [mut b q, b ab xiv. 61, q ab xv. 5,
usque ad xv. 36] δ)

7. *στασιαστων* **NBCDKN et WΛΨ 1** [*non fam*] *fam 13*
*[non 124] 2^{pe} Paris*⁹⁷ *al. pauc et Sod*¹³³⁷ *sah (syr)*
συνστασιαστων *A rell et Σ minn et 892*^{vid} *604 rell boh*
*goth (στασιασαντων Sod*¹⁰⁵⁰)

seditiosis *lat*

(cum seditiosis et homicidis breviter claus habet aeth)

- † 8. *αναβας* **NBD 892 c d ff₂ l r vg et δ** (*supra Δ αναβουσας*)
*sah boh goth W-H & Sod txt (αυστησας Sod*²⁵⁷)
αναβουσας *A unc*¹³ *et N^{cb}WΣΨ minn omn vid (praeter 892)*
syr, arm (instante) diatess^{arab} (confuse vg^F diatess om xv. 8)
Om. k (accensa tota turba α) [Hiant b e f i q]
ascendit et clamavit aeth (conflat)

[Cf *Jebb de αυβησεν et αυβουσεν in Reg ii. 23^o.*]

- ibid. καθως εποiei* **NBD et WΨ**^{et fam} 892 *Paris*⁹⁷ *Sod*^{3015 1416} *boh k δ*
καθως α εποiei 13 [*non fam*]
καθως αι εποiei *D rell omn et Σ minn latt rell vg arm goth*
καθως ειωθει... ?
καθως εθος ην.... *Sod*⁷⁵⁰ *2^{pe} 604* } *c sah syr pesh aeth arm*
(Om καθως et αι syr sin).

The original here was probably indistinct *ΚΑΘΩΚΑΕΙΕΠΟΙΕΙ*and corrupted to *ΚΑΘΩΚΕΠΟΙΕΙ*which 13 [*contra fam*] shows, omitting *ει*, by *ΚΑΘΩΚ'ΑΕΠΟΙΕΙ*and could also be misread *ΚΑΘΩΚΕΙΩΘΕΙ*,as Matthew, and *c sah syr pesh aeth arm* indicate, but *2^{pe} 604* having *εθος ην* merely make a harmony of independence.

But are not **NBDWΨ** 892 *Paris*⁹⁷ all in the same boat? And is not their text younger and more corrupt than that of the original Latin (for all but *c k δ* have *semper*) and that of *D unc*¹⁵ *fam 1 fam 13 28 33 157*, all Wetstein's codices, all Scholz's, all Birch's, all Matthaei's, all Scrivener's and all but three of Soden's?

[L is wanting here.]

This question is not impertinent because if the papyrus exemplar

† The early collators missed this in Codex B. Not recorded in *Treg* or *Tisch vii*.

were faint or torn here, then just above it might be in the same case and account for the variation *αναβας*.

Mark

- xv. 10. *παρεδωκαν* D^{sr}HS et W 1 [*non fam*] *fam* 13 2^{pe} c^{scr} 604
Evst 47 Paris^{97??} (Sod) Sod⁰⁵⁰ aliq a (k) (*ut Matt*)
παρεδωκεισαν AEGNVXA et ΣΖ al.
 et Paris⁹⁷ (Schmidtke)
παραδεδωκεισαν NB *rell et Ψ* (*pauc.*) } *rell latt*
παραδεδωκεισαν }
14. *εκραζον* DAGKMPII* *min*³⁰ *latt et δ syr arm boh*
εκραυγαζον 2^{pe} Laura^{A104}
εκραξαν NB *rell et ΣΨ minn*^{pl} *aeth goth sah* (*εκραξαν Δ^{sr}*)
15. *βουλ. τω οχλω το ικανον ποιειν* B [*negl. W-H^{txt et ms}*] Laura^{A104}
soli (*cf. c l vg satisfacere*)
 „ „ „ „ „ *ποιησαι A plur et ΣΨ minn goth*
βουλ. ποιησαι το ικανον τω οχλω NC Sod⁰⁵⁰ *sah boh syr pesh*
et sin (*aeth*)
 (*Om. claus D d ff₂ k r^{vid} diatess*)
18. *βασιλευ* NBDMPSVX et ΨΖ Sod⁰⁵⁰ *al. et 2^{pe} 604*
ο βασιλευς AC² (*latet C**) EFGHKNUΓΔΠ *al. et Σ* } *rex latt*
et 892 Laura^{A104} Paris⁹⁷ }
19. *και ετυπτον αυτον* (*αυτου 2^{pe} nec corr. Cronin*) *καλαμω εις την*
κεφ. D 2^{pe} c d ff₂ k sah syr sin
και ετυπτον αυτου την κεφαλην καλαμω NB *plur et Ψ minn*
et Sod⁰⁵⁰ Paris⁹⁷ boh goth (*- αυτου 267 arm*)
και ετυπτον την κεφαλην αυτου καλαμω C *al. et ΣΖ 892 l vg*
aeth syr
22. *αγουσιν* D^{sr} *fam 13* [*non 124*] 2^{pe} (*adducunt ff₂, perducunt l δ vg*)
duxerunt c sed perduxerunt d
φερουσιν NB *rell et ΣΨ Sod⁰⁵⁰ minn et k ferunt* (*hiat a*)
23. *ος δε* NBΓ*? *et Σ 33 et Paris⁹⁷ [non*
892 vid] Sod¹⁹⁷ } *sah boh syr pesh*
ο δε A *rell pl et Δ* (*δ ille autem*)
et Ψ Sod⁰⁵⁰ minn et fam 13 2^{pe} 604 }
και D *fam 1 aeth c d ff₂ k l n r vg Aug* (= *latt^{orn}*;
hiat enim a b e f i q r₂)
και αυτος syr sin

This place has more interest than appears on the surface. If the original had been *ο δε* or *ος δε*, the Latins would not say "et non accepit," but "ille autem non accepit" as *syr pesh* and *copt* with Greek. But an original "et non accepit" might well have been rendered *ος δε* or *ο δε*, and the fact that all the Latins (including *k*) are agreed on the one hand, while the Greeks are divided between *ος δε* and *ο δε* lends force to our argument. The absence of Sod⁰⁵⁰ 2^{pe} and 604 from the Latin column here seems to show something of interest. *Syr sin* appears conflated already. Observe Ψ goes against NB here. [Soden's notes (separated) are inadequate.]

Mark

xv. 24. Observe also this verse under "Differences between **Σ** and B."

[xv. 25. *εφυλασσαν pro εσταυρωσαν* D d ff₂ k n r. This must be noted but excluded owing to the probability of the change having been made by D and these Latins and *sah* to obviate the difficulty as to the *third* hour (see *Tisch ad loc.*). Note that *syr pesh*²¹ says "about the third hour." *Aeth* (cf. *Act*^{pl} *Hier*^{brev}) makes it the *sixth* hour when they crucified him. If *εφυλασσαν* were original the difficulty would be lightened, but hardly following the account in verses 20/24. (The *vg*^Q conflates with *sah* 2/3 adding *et custodiebant eum* after *et crucifixerunt eum.*) *Sod*⁷⁵⁰ contradicts D.]

29. *οι παραγοντες* D^{gr} (*προαγοντες* 2^{pe} *vid*) *Eus*^{dis} *κατα δε τον Μαρκον*
praetereuntes c d ff₂ k l r *aur gat δ vg [= omn (n qui*
transiebant); hiant b e f i q r₂]

οι παραπορευομενοι **ΣB** *rell gr et ΣΨ Sod*⁷⁵⁰ *minn*

Om. syr sin

ibid. τρισιν ημεραις AD^{gr} PVY^{Greg} *Sod*⁷⁵⁰ 21 122 2^{pe} *Scr*^{tres} *Sod*^{tres}
Evst 48 c k

εν τρισιν ημεραις **ΣB** *rell et ΣΨ minn*^{pl} *et Paris*⁹⁷ *d ff₂ l n δ vg*

30. *καταβας* **ΣBD**^{gr} **ΛΔ** *et Ψ Sod*⁷⁵⁰ *et Sod*^{txt} *k l n δ vg boh*
και καταβα AC *pl et Σ minn*^{pl} (*- και Sod*³³⁷) *c d ff₂ goth syr*
arm aeth

και καταβηθι P 1 *al. et Laura*^{A104} *Paris*⁹⁷ *Eus (και καταβατω*
Sod^{tres})

Invertens sah καταβα... και σωσον σεαυτον

34. *τη ενατη* 258 2^{pe} *al. pauc.* (*εν τη ενατη c*^{scr}).
τη ενατη ωρα **ΣBD**^{gr} **FL** *et Ψ Sod*⁷⁵⁰ *fam 1 fam 13 [non 124] 892*
*Paris*⁹⁷ *Laura*^{A104} *al. pauc. c ff₂ (Buchanan) goth syr Eus W-H*
τη ωρα τη ενατη A *rell*^{pl} *et Σ d i (incip. i xv. 33) l n δ vg boh sah*
τη ωρα ενατη *Sod*^{txt} (*cum d et latt contra D*^{gr}) *sine auctori-*
tate Gr. !

Om. k

36. *τις* **ΣBLΔ** *et Ψ et 892 Paris*⁹⁷ (*sol i vid inter minn*) *δ (sol*
inter latt) (arm) W-H & Sod txt

εις D *rell omn Σ et minn et sah boh et latt*^{omn} (*unus*) *et aeth*
syr (potius quam quidem)

This again is but a small matter, but seems a perfectly clear "revision" by the hand of the originator of the group **ΣBLΔΨ** 892 *Paris*⁹⁷. (*W* wanting.) *Syr* lends itself to either interpretation. But if *τις* were original *quidem* would appear in some other Latin besides *δ*.

xv. 39. *εξ εναιτιας αυτου* **ΣB** *plur et ΣΨ minn c ff₂ k l δ verss plur*
εκει D *Sod*⁷⁵⁰ 2^{pe} (*d*) *i n q arm? Orig*^{int} (*illic*
aderat pers).

*Om. 72 251 arm? αυτω (-εξ εν.) W 1 22 59 Sod*³³⁷ *syr.*

Mark

- xv. 42. *προσαββατον* NB*CKMΔΠ* et WΨ Sod⁷⁵⁰ 1 33 *al. mult*
προσσαββατον AB³ *rell plur et Σ min mult*
πριν σαββατον D^{sr} (*σαββατον Sod¹⁴⁴⁴*)
ante sabbatum *d latt^{pl}*
43. *και αυτος ην (-ος)* N* 157 *solī (Cf sah aeth gat syr)*
ος και αυτος ην B *plur et WΣΨ minn l δ vg*
ος ην και αυτος D Sod⁷⁵⁰ 2^{pe} *c d ff₂ k n q*
47. *εθεασαντο* D^{sr} Sod⁷⁵⁰ 2^{pe} (*cf Luc xxiii. 55 et Marc xvi. 11*)
εθεωρουν NB *rell et W minn copt (l vg aspiciabant)*
notaverunt *c d ff₂ q*
viderunt *k n syr*
- xvi. 1. *init.* Cf D *d n (k q) contra rell.*
2. *μια των σαββατων* BW 1
μια σαββατων 1 *vg*
μια του σαββατου *c d ff₂ una sabbati, k q r₂ (prima sabbati) aeth*
τη μια των σαββατων NLΔ et Ψ Sod⁷⁵⁰ 33 2^{pe} 892 *al. pauc boh (hiat sah) Eus Hes^{hr}*
μιας σαββατου D
της μιας σαββατων AC *rell et Σ minn pl et Paris⁹⁷*
Dion^{alex} Ps-Nyss
της μιας των σαββατων K *fam 13 Sod^{txt} (του σαββ. aliq.)*
(prima septimanae syr)
- ibid.* *oriente sole* *c d n ff₂ q Tich, Aug (+jam)*
ανατελλοντος του ηλιου D Hes^{hr} *Tich^{als}*
ανατειλαντος του ηλιου NB *rell et ΣΨ boh Eus 1/2 Dion^{alex} Ps-Nyss*
ετι ανατειλαντος του ηλιου KWII* Sod⁷⁵⁰ 1 2^{pe} 229 248 *w^{scr}*
Sod¹³³⁷ Eus 1/2
- orto jam sole* *l vg*
Om. k [negl. Soden]
quum exortus esset sol *syr*
3. *ad invicem* *c d ff₂ l q vg*
inter se *n*
προς εαυτους D
προς εαυτας NB *rell et WΣΨ minn*
Om. k
4. *et veniunt et inveniunt* *d et c n*
et venerunt et invenerunt *ff₂ syr sin*
και ερχονται και ευρισκουσιν D Sod⁷⁵⁰ 2^{pe} *Eus*
και αναβλεψασαι θεωρουσιν NB *rell et WΣΨ minn l q δ vg boh*
syr pesh
et accurrentes viderunt aeth (hiat sah)
(accesserunt et vident k)
- ibid.* *amotum* *n*
αποκεκυλισμενον D Sod⁷⁵⁰ 2^{pe} *c d ff₂ k l q vg*

Mark

αποκεκυλισται A plur et WΣΨ minn Ps-Nyss (cf. Matt Luc)
 ανακεκυλισται male NBL et W-H Sod txt [Vide Postscript
 in Part II.]

xvi. 8. φοβος D^{sr} Π* Sod¹²²⁵ et W timor c ff₂ n q
 τρομος NB rell et ΣΨ minn et 2^{pe} tremor k l vg et d² † sah
 boh goth

Om. claus syr sin φοβος (— και εκστασις) arm
 tremor et pavor aeth^{int} (pro τρομος [vel φοβος] και εκστασις)
 (cf syr pesh)

[Om xvi. 9—fin NB syr sin. Cf. LΨ k aeth.]

9. πρωτη Plur (Om. Sod³⁵¹, πρωτης Sod¹⁰⁵⁴, πρωτου aliq)
 τη μια Eus^{scr}

Om. πρωτη σαββ. Sod³⁰¹⁷.

ibid. εφανερωσεν πρωτοις D^{sr} (hiat d*)
 εφανη πρωτον Plur et ΣΨ (Eus 1/2) et verss (πρωτη 2^{pe})
 εφανη (— πρωτον) W arm Eus 1/2

ibid. παρ C*D^{sr}L et W 33 892 Paris⁹⁷ copt^{frag. duo} et Sod txt
 αφ A rell et Σ Eus^{bls}

de qua c d² ff l q δ vg; a qua n
 10. πορευθεισα D plur et WΣΨ minn pl et 2^{pe}
 απελθουσα KΠ 892 al⁶ Sod^{aliqui} Paris⁹⁷ Hier^{Hedib} abiit et n
 videns l vg¹ (vadens a³ d² vg)
 praecurrens c ff₂

[Explicit Σ xvi. 14 απιστιαν αυ.... Explicit goth xvi. 12.

Explicit n xvi. 13 crediderunt. Incipit o xvi. 14.]

15. —απαντα D^{sr} 225 gat [Hiant a* n]
 Habent rell et WΣΨ Sod⁰⁵⁰ minn et boh latt et d² a²
 (vere και pro απαντα D + και c q syr pesh boh aeth)

[Explicit D^{sr} xvi. 15 ad verbum ευαγγελιον.]

17 fin. —καιναις C*LΔ^{sr} et ΨJ* boh arm

Habent rell et WD² minn latt et o d² δ syr pesh aeth Const Hipp.

19. ανελημφθη ACD² et W Sod⁰⁵⁰ } assumptus est c d² h l aur δ μ vg
 ανεληφθη Rell et Ψ minn } receptus est ff₂ q Iren
 ανεφερετο 36 40

ανεληφθη και ανεφερετο 68 [De his omnibus tacet Sod].

ascendit o syr pesh diatess

ibid. εκ δεξιων Plur et WΨ Iren } a dextris vg
 εν δεξιων D²

εκ δεξια 179

εν δεξια CΔJ d^{scr} p^{scr} δ boh (syr) ad dexteram c o q r₂

† Exstat D^{sr}* xvi. 7-15 ευαγγελιον, hiat d* xvi. 6 post quaeritis. Suppl d² xvi. 6
 usque ad 20 fin et D^{sr2} xvi. 15-20.

CHAPTER VI.

FURTHER REMARKS AS TO LATIN BASE IN ST. MARK.

"Salutant vos omnes sancti; maxime autem qui de Caesaris domo sunt."—*Phil.* iv. 22.

I have stated that in St. Mark's Gospel there appear to be two or three separate Greek recensions, and have asked the question whether the old subscriptions to some of the Greek and Syriac mss, stating that St. Mark not only preached but *wrote* his Gospel in Latin, were not perhaps founded on fact, or at any rate whether a Greek and a Latin version did not issue from his hands simultaneously. Let us try to examine the matter a little more closely. And next, what strikes the investigator at once is that there is a most remarkable agreement between the famous Codex Bezae's Greek in Mark and *the whole body* of the Latins. In Buchanan's edition of *b* (p. xxi.) he says "In St. Mark the texts are more divergent than in any other Gospel." If he means the *Latin* texts I hardly think he is right.

Some of these places of agreement are as follows:

- | | | | | | |
|------|----|---|---|----|---------------------------|
| Mark | i. | 2. — εγω | BD Sod ⁰⁵⁰ 28 it | W, | although |
| | | 3. του θεου υμων | D ^{8r} sic, (d it ^{pl}) | | extant, is absent |
| | | 4. >εν τη ερημω βαπτιζων | D Sod ⁰⁵⁰ it vg (praeter f) | | from this com- |
| | | 10. ηνυγμενους | D it vg (pro σχιζομενους) | | bination at the |
| | | 13. — εκει | ⲚABDL Sod ⁰⁵⁰ 337 21 it vg etc | | opening of the |
| | | <i>ibid.</i> + και (ante πειραζομενος) | D it vg | | Gospel. |
| | | 15. πεπληρωνται οι καιροι | D it ^{pl} vg (pro πεπληρωται ο καιρος) | | It is most pecu- |
| | | 16. και παραγων | ⲚBDL it vg etc | | liar, because <i>e</i> is |
| | | (pro περιπατων δε plur ut Matt) | | | wanting from |
| | | <i>ibid.</i> τον αδελφον αυτου | DGF ² Sod ⁰⁵⁰ 33 al. pc. it | | i. 1-20. |
| | | | syr pesh et sin aeth. | | Add W. |
| | | 20. †ηκολουθησαν αυτω (pro απηλθον οπισω αυτου) | D ² soli et it vg. | | |
| | | | To these add W (and note ηλθον pro απηλθον Sod ⁰⁵⁰). | | |
| | | 21, ii. 1. καφαρναουμ | ⲚBDD Sod ⁰⁵⁰ minn ^{pc} . it vg goth copt. | | Add W. |
| | | <i>ibid.</i> εδιδασκεν + αυτους | D Sod ⁰⁵⁰ it ^{pl} vg arm aeth goth. | | |
| | | 24. — εα | ⲚBDA? Sod ⁰⁵⁰ 28* 157 372 2 ^{pe} it vg verss. | | To this |
| | | | array add W. Notwithstanding Orig and Eus it is probably | | brought in from Luke. |

† A very good example. For "*secuti sunt eum*" could readily be translated απηλθον (or ηλθον as Sod⁰⁵⁰) οπισω αυτου. The other translators vary the expression in ver 18.

- Mark i. 25. *εκ του ανθρωπου (pro εξ αυτου)* DW (*Sod*⁰⁵⁰ *απο, 2^{pe} ms*) *it vg* (*praeter f*) †
27. *-τι εστιν τουτο* D 7 *it*^{pl}. To these add W and three lectionaries, *syr sin* and *aeth* [*hiat sah*].
30. *>κατεκειτο δε η πενθερα σιμωνος* D *it vg* (*praeter f*). To this group add W [*Sod* only indicates W by †].
34. *αυτα λαλειν* D *Sod*⁰⁵⁰ *it vg* (*praeter f*) *aeth* for *τα δαιμονια λαλειν* B *cop*^t and *λαλειν τα δαιμονια* all the rest and W.
44. *>δειξαι σεαυτον (pro σεαυτον δειξαι)* D *it vg*. To this add W *δειξαι εαυτον*.
45. *-πολλα* D and *it vg*. To this group now add W.

We gain a preliminary point here, that the text of D goes behind W at a time when NB came into being, and before our other uncials were penned.

We gain further information, for W, as if handling a document in another tongue, not infrequently uses a synonym in translation. Thus alone i. 27 *εθαυμαζον* (*mirabantur d*) for *εθαμβηθησαν*, not only copying the tense of *d*, against *mirati sunt* of others, but giving a close interpretation.

Here *e* alone conflates: *Et extimuerunt omnes et admirabantur...*

In the same verse the exceptional *inpotentabilis* of *e* is rendered by W alone *εξουσιαστικη*. Thus: *τις η διδαχη κενη αυτη η εξουσιαστικη αυτου*.

Again, W at i. 31 with Paris⁹⁷ follows *d*'s LATIN "ministrabat ei" with *δηκονι αυτω*, while D^{sr} has *αυτοις*. This is really very remarkable. No other Greeks do this, and the only other Latin is *e*. No *coptic* or *syr* nor *aeth pers*.

In connection with this we have to ask the following questions.

Why does D at i. 40 write *ερωτων* opposite *depraecans* when all other Greeks including W have *παρακαλων*, and we are face to face with the answer that *παρακαλων* = *depraecans* rather than that *depraecans* = *ερωτων*. But as D^{sr} alone has *ερωτων* it may be that D^{sr} was translating *depraecans* IN HIS OWN WAY into Greek! ‡

Much more difficult to explain is D's *οργισθεις* for *σπλαγχνισθεις* in i. 41 [without the countenance of W], but even here *d* with *iratus* bears it out, and both *a r** and *ff* so write, while *b §* and *g₁* omit. See, however, Rendel Harris' brilliant double explanation ('Cod. Bezae,' p. 186) from (1) confusion in Syriac or (2) from an original Latin *motus* instead

† It will not do now to say that this is *ex Luc*, if the whole group be basic.

‡ D^{sr} has several forms peculiar to him, as at i. 32 *εφεροσαν* for *εφερον*; vi. 14 *ελεγσαν*; i. 27 *εθαμβησαν* for *εθαμβηθησαν*, with *Origen*; ix. 9 *ειδωσαν*; ix. 33 *ηλθοσαν*; xii. 36 *θωσω*; xiii. 34 *θυρουρω*; xv. 43 *ετησατο*.

§ In this connection while seeking the ultimate base we must consider other of *b*'s omissions (*b* in very short lines is most important in St. Mark). See i. 37 *Dicentes (pro kai ευρον αυτον και λεγουσιν of NBL e aeth, or και ευροντες αυτον λεγ. A unc¹⁵ βοη, or και οτε ευρον αυτον λεγ. D latt pl sah)* by *b c* and W^{sr}. Here we have three varying introductions all cut short by W *b c*. So at i. 10 (and at several other places) D *d* omit *ευθς*, here with *a b ff r*. Note ii. 12 – *λεγοντας* BW *b* as against the rest and the variation *και λεγειν* of D. Here W strengthening B added to *b* does look like the lost base.

of *misertus* of most and *iratus* of *d*. Harris forgets to say that *b* leaves out the word as *g*₁ or *vg*^a. This shows some difficulty which bothered them. Nor does he refer to vi. 34 where for *εσπλαγχνισθη* *d* and *q* [not *b*] *r* [not *a*] have *condoluit*, using quite a different word from the usual *misertus est* (ευσπλ. Γ). Observe further *motus* turning up in the ms *n* at xvi. 4 where *n* uses *amotum* for *re-volutum* of the rest of the itala. This is the place where NBL *W-H* Sod substitute *ανακεκλυσται* for *αποκεκ*. In dealing with the problem we must be careful not to let NBL mislead us as to the basic text. For instance at i. 39 NBL Sod⁰⁵⁰ (only) substitute with *copt* and *aeth* *ηλθεν* for *ην* [followed by Hort and Soden]. But this is a pure correction. All the Latins in the rough: "et erat praedicans" support *και ην κηρυσσων* of *D* and all the other Greeks and *W*.

Another very hard place is iv. 6 *init.* where the authorities differ so much as to construction, with *D* and *W* on opposite sides. *b* and *c* show that we have somehow lost the original base (*syr sin* is mutilated). Perhaps Harris can make another brilliant suggestion for restoration?

Another equivocal place is at iv. 14 *ο σπειρων του λογον σπειρει*. The Greeks and *D* *d* are agreed as to *ο σπειρων*, but *a c b q r* substitute *qui loquitur*. This is probably an "improvement." It is curious, however, to find *b-q* together confirming it, and *c* (*e* wanting), but *W* with *D* opposes.

*This is complicated further by the reading in the following verse,
Mark iv. 15.*

Instead of *οπου σπειρεται ο λογος* which even *W* holds, *a b c q* again make a substitution, this time strengthened by *f* [*non goth*] *r*. They say *qui negligerter verbum suscipiunt*, or (*c*) *qui negligunt verbum suscipientes*. *D* has not this but writes *οις* for *οπου* as *d ff quibus seminatur verbum*. We have accounted for *a b c d* (*hiant e k Cypr*) *f ff q r*. Now *i* varies thus "hi autem sunt qui circa viam ^{ubi} seminatur verbum," eliding *quibus* but writing *ubi* above as *vvg*: *ubi seminatur verbum*. The Greeks (and *W*) with *copt aeth goth* have this *ubi*, so we are wide apart as to Latin and the rest. The question is as to what was the original difficulty in the Latin or Greek base which caused the difference. I suppose the original for *ubi* must have been *quo*, but how get "*negligerter verbum suscipiunt*" out of "*seminatur verbum*." The semi-parallel in Matt. does not help (*και μη συνιεντος*), nor does St. Luke viii. 12 where we read only *οι δε παρα την οδον εισιν οι ακουσαιτες*. There is nothing there about *negligerter*. Turning to the Greek for a key, *αίρώ* or *ἀναιρέω* could replace *σπείρω*, but would hardly do. *σπαίρω* or *ἀσπαίρω*, while of similar sound to *σπείρω*, involve plucking off violently as opposed to the *negligerter* of the Latins. *σπερμολογέω* = pick up seed, is possible but improbable. The verb *ἀλογέω* conveys neglect but I do not see how it would fit. In the Greek, to agree with the Latin, *ὁ λόγος* must be turned into an accusative, so that seems out of the question as a base from which the Latins drew.

On the other hand the Latin *verbum* serving for a nominative or

accusative distinctly answers the requirements of *subject* or of *object*, so that it is more likely that a Latin base is responsible for the change. How could it occur? Instead of *seminatur*, originally *seritur* (cf. *a*) may have been used. Could *seritur* have become confused with *segniter* (a synonym for *negligenter*)? But then we do not account for *susciunt* instead of *seminatur* or *seritur*. Sero, sevi could hardly have been confused with sero, serui ("join in, engage in, put together"). I would like someone to exercise his ingenuity here. I have never seen an explanation offered.

The strange thing is to find *a* opposing both *d* and *D^{sr}*, for elsewhere *a* = *D^{sr}*, so that *D d* here are probably not basic. Even *b-q* are together for the whole sentence, which absolutely proves that we have the correct *b* base. The omission by *syr sin* is significant. He probably saw the utter conflict between Latin and Greek, and therefore dropped the words. The omission cannot be basic. Observe the *persian* (*syr hier* wanting). I recapitulate. *Gr^{omn}* (*aeth sah boh go arm^{vid} vgg*):—

= οπου σπειρεται ο λογος (<i>D d ff₂ g₁ syr pesh ois σπειρεται ο λογος</i>)	
<i>b-q</i> Hi autem sunt qui juxta viam seminantur	qui neglegenter verbum suscipiunt
<i>a</i> Hi autem sunt qui secus viam seminati sunt	" " " "
<i>f r</i> Hi autem sunt qui circa viam seminati sunt	" " " "
<i>c</i> Hi autem qui seminantur circa viam ipsi sunt	qui negligunt verbum suscipientes
<i>syr sin</i> Hi autem qui sunt juxta viam illi sunt	qui audiunt verbum (<i>tantum</i>)
<i>pers</i> Id quod juxta viam cecidit homines	qui audiunt et memoriā tenent.

Mark vi. 31.

Another obscure but very interesting place occurs at vi. 31 which may well occupy our ingenuity. Here then we are offered these alternatives:

δευτε υμεις (- αυτοι) κατ ιδιαν εις ερημον τοπον	W, Sod ⁰⁵⁰ 1 28 2 ^{pe} al ^{pe}
δευτε υμεις αυτοι κατιδιαν εις ερημον τοπον	SB plur sah boh
δευτε υπαγωμεν εις ερημον τοπον	D c d ff ₂ i r
δευτε υπαγωμεν κατιδιαν εις ερημον τοπον	a
δευτε υπαγωμεν εις ερημον τοπον υμεις κατιδιαν	syr pesh sin aeth diat

The Latins then only vary between

venite vos ipsi seorsum	δ
venite seorsum...	<i>f vg plur</i> (venite vos seorsum <i>vg^R</i>)
venite vos secreto	<i>b q</i>
venite eamus...	<i>c d ff₂ i r</i>
venite eamus seorsum	<i>a</i>

but there is a wide difference in Greek between *υμεις* or *υμεις αυτοι* and the *υπαγωμεν* of *D^{sr} sol*.

(A few vulgates BMT^o conflate: *venite seorsum eamus*.)

Whence then *eamus* (which must have provoked *υπαγωμεν* of *D^{sr}*, and is as old as *syr sin* and *aeth*) by *c d ff₂ i r*? Why do *b q* not join? Observe that something has happened between *b* and *f vg*, for *secreto* and *seorsum* change places. Observe also that *a* restores this *κατιδιαν* by *seorsum* although holding *eamus*, while the *syriacs* and *aeth* convey it to

the end of the sentence, but coptic follows the usual Greek. The difference must be very old [the parallels afford no clue whatever].

What we have to find is an M in a word to correspond with the interchange of *vos* and *eamus*. The most likely seems an original *vosmet* (ὤμεῖς αὐτοὶ most Gks), this being misread in the close uncials for *eamus*. The equivalent of *κατιδιαν* may have been absent or occupied a place after *ερημον τοπον* as in *syr*. If we are correct, then *b* holds the original sense, and *c* ff₂ *i r*, with *a*, followed *d*, while the Greeks know nothing of it, but the *syriacs* and *aeth* do.

The *diatess arab* is following *Mark* here and corresponds with *syr sin* and *syr pesh*, while *vg^F* the Latin diatessaron, is *ex Matt* xiv. 13 "Quod cum audisset Jesus secessit inde in naucula in locum desertum seorsum."

In this very verse (vi. 31) occurs a remarkable change by W (alone) of *λοιπον* for *ολιγον*. If this was not suggested from the *λοιπον* of *Mark* xiv. 41 (where *αναπανεσθε* also occurs) it *might* be a change due to translation, but then *pusillum* of our Latins must have been represented by *paulatim* or *sensim* or some other word.

Mark xiv. 72.

There is a passage which ought to be a key, but it can be read as indicating Greek reaction on Latin as well as Latin on Greek.

I refer to that very difficult phrase in *Mark* xiv. 72 as to St. Peter "*και επιβαλων εκλαιεν*." This *επιβαλων* has generally been referred to the *mind*, as in our translation "And when he thought thereon he wept" which the Revised Version left unchanged, merely putting "And he began to weep" [as D *Sod*⁷⁵⁰ 2^{pe}, all the Latins and *goth*: "*et coepit flere*"] in the margin. But in the N.T. out of seventeen other occasions where *επιβαλλειν* is used, in no less than eleven passages it is used with *τας χειρας* [*Mark* xiv. 46 (in this same chapter), *Matt.* xxvi. 50, *Luke* ix. 62, xx. 19, xxi. 12, *John* vii. 30, and 44, *Acts* iv. 3, v. 18, xii. 1, xxi. 27]. Now the Coptics so understood it at *Mark* xiv. 72.

Sah has *και εβαλεν την χειρα αυτου κλαιειν*.

Boh has *και επιβαλων την χειρα αυτου εκλαυσειν*. That is, he threw up his hand, he covered his face with his hand, as he choked down the sobs. Is this an interpretation or is the old Latin base responsible?

For *Et coepit flere*, the original may have been ETINCEPITFLERE, and this is not unlike ETINJECITFLERE.

Whether *injecit* could be used without *manum* colloquially I do not know.

There are some passages in *Plautus* which suggest elision of different kinds, but none as direct as required to support such a supposition here.†

† CAPTEIVET ii. 2. 16/18 we read:

Tynd. Nunc senex est in tonstrina; nunc jam cultros attinet.

Ne is quidem involucre injicere voluit, vestem ut ne inquinet.

Sed utrum strictimne attonsurum dicam esse an per pectinem.

As to this becoming *και επιβαλων εκλauseν* (or *εκλαιεν*) there are hosts of instances where the Greek exchanges the Latin perfect and infinitive for the participle and perfect, so that this need not cause any difficulty. But *inijicio* is freely used in Latin with *manum* or *manus*: "*inijicere manum alicui*," and to summon before a judge *inijexit manum* (Plautus). So also of *jaceo* "to be cast down": "Gnaeus noster ut totus jacet" (Cicero), "*vultusque attolle jacentes*" (Ovid), "*Jacentes vix oculos tollens*" (Ovid). But *jacens* will not correspond to *επιβαλλον*, so that we are thrown back on *inicio* the usual Latin equivalent in N.T. of *επιβαλλω*.

Δ and 247 *Sod*¹³⁵⁴ have *και επιλαβων* for *και επιβαλων*, while one notable Greek cursive (c^{scr}) has *και επιλαβομενος*, for the use of which we can refer to Luke ix. 47, where *επιλαβομενος παιδιου (την χειρα του* being understood) is used by most authorities. Cf. also *Luc* xiv. 4, xxiii. 26.

Blomfield's note ad loc. (Mark xiv. 72) in his Greek N.T. is clear and apposite and may be consulted for a good and condensed statement of the situation. He says "... In fact there should seem rather to be an *ellipsis*—though to determine with certainty what was originally the *plena locutio* is perhaps impossible..." To him was unknown the coptic testimony, and he closes by citing Chrysostom, Theophylact., Salmasius, Suicer, Elsner, Fischer *etc* for *επιβαλων* to be the equivalent of *επικαλυψαμενος*, "having covered his head (with his vest)," although he admits that here too while *ἐπιβάλλειν ἱμάτιον* is a frequent expression, not one example has been adduced of the elliptical use.†

As to Mark ii. 7 *fin*.

Although *ειc* could drop out before *οἱc* in ii. 7 *fin*. it is noteworthy that while *d* (with all Latins except *a*) has *solus d̄s*, D^{sr} omits *ειc* which the others all have. Thus D^{sr} in translating might purposely elide *solus*. Observe here that *a* against all other Latins has *unus* for *solus*, clearly retranslating *ειc*. This explains several most difficult things about *a*. It appears thus that *a* was retranslating from D's Greek ‡ as explained previously, p. 127 *seq*. Thus at i. 6 *a* renders D^{sr}'s *δεερην* by *pellei*, although *d* and the rest have *pilos*.

Here the expression is "to throw a napkin" ("about his neck" understood).

CAΠΤΕΙΝΕΙ iv. 2. 17 ... tum genu ad quemque jecero (the bolt from a catapult understood) ad terram dabo.

ASIN. iii. 2. 36.: Nimis aegre risum continui (without hand) followed by 40: Opprime os (without hand). Is est. Subauscultemus.

Sometimes *manum* accompanies *cedo* (*Epidicus* iv. 1. 32), sometimes not. Sometimes *dextram* is used without *manum* (*Curculio* ii. 3. 27, 3. 60). Sometimes *ostende* is used alone (*Aulul.* iv. 4. 5/25).

† So Plautus, *Asin.* iii. 2. 41: "lacrumantem lacinia tenet lacrumans."

‡ See elsewhere as to *εμπροσθεν εναντιον* or *ενωπιον* in Mark ii. 12, where *coram* is constant by all. In ix. 2 *coram* obtains again in all except *a* which has *in conspectu* (as favoured by *a* in St. Luke) and *k* which has *ante*. Observe v. 17 where all and W have *ἤξατο παρακαλειν* with the Latins, D, with *Sod*⁹⁵³ 2^{pe} 604 *Sod*^{fam} φ^a, has *παρεκαλουν* and so *a*.

We must bear this carefully in mind. It was a very old copy of D, for at i. 7 right after this D *a* (*r*) agree in *καὶ ἔλεγεν αὐτοῖς* for *καὶ ἐκηρύσσει λέγων* of all the rest. But D *d* are agreed here, so that *a* really has the foundation text of D, if not always of *d*.† Observe other places as iv. 4 *ἐγενετο* is omitted by DF *Sod*³⁰¹⁵ *d syr vg* and all Latins but *a*. So that in St. Mark *a* is a very curious and interesting witness. D *d* with *b* for control as to the base seem to represent a foundation text remarkable for shortness (still further shortened by *b*) which is agreed to in the main by the other Latins. NB are uncertain witnesses in St. Mark (NB has evidence of much retranslation from Latin) and but for the light thrown on the Graeco-Latin problem by 2^{pe} and 604 we should not know "where we were at." To the additional light provided by 2^{pe} and 604 now add the perfectly wonderful and extraordinary Graeco-Latin text found in W. Often graecising the exact Latin wording of *e* (as NB does in Matt and Luke), it deflects often to D *d*, and yet again alone to *b*, ‡ where probably W *b* hold the true original D base, lost today in D *d* themselves. Not only is the text of *e*, as well as of *c*, transported bodily to the fourth century, but all the variations between NB and D and W and *b* and *c* and *e* and *k* are found to be anterior to 350 A.D. and have nothing to do with the period intervening between 350 and 700. The variations being so ancient makes it difficult to disentangle them, but W throws much new light on the question.

To return to *a*, observe ii. 1 *cognitum est* for *ακουσθη* (*auditum est it vg*). This seems to show clearly that *a* was translated (freely) back from the Greek, while the Latins all hold the literal sense. So at ii. 4 *δια* is rendered by *a* "propter" but *it*^{pl} = *prae* and DW *απο*. At iv. 4 all *Latt* omit *ἐγενετο* except *a*. So at iv. 14 for *seminat* we find *serit* in *a*. At vi. 55 *a* alone renders *SUPER grabbatos* for *ἐπι (τοῖς) κραββατοῖς* of Greeks including D, while *d* and *Latt* generally have *in grabatis*. At vii. 27 D^{sr} *Sod*⁷⁰⁵⁰ and *a* = *λέγει*, but *d* *dixit* as *latt pl* and *Gr plur sah*, while NBLΔ write *ἔλεγεν* with *boh*. At ix. 4 *συνελαλουν* of D *Sod*⁷⁰⁵⁰ 1 2^{pe} only is followed by *a n* (against participial construction all other Greeks and Latins). At ix. 42 *a* follows (C*?) D alone with *fidem habentibus* (—εις εμε) for *τῶν πιστῶν ἐχόντων* while the other Greeks have *τῶν πιστευόντων* and *d* *fidem habentium*.

† Very rarely D *a d* oppose the rest, but a case occurs at vi. 28 *καὶ ἤνεγκεν τὴν κεφαλὴν* (—αυτου) by D *d a* only. This is the more curious because vi. 29 *init.* right afterwards *a* says *καὶ ἀκουσάντες* (*et cum audissent*) with the Greeks against *ἀκουσάντες δὲ* of D and *audientes autem d*, while the rest and *vg* say *quo audit*, minus the copula.

‡ A most striking instance occurs, almost conclusive for translation from *b*'s Latin into W's Greek, at ii. 1. Among the variations of *εἰσελθων* (*c^{scr} ελθων*) *παλιν* by NBL D^{sr} 28 *etc*, against *εἰσηλθεν παλιν* of A *etc*, and *παλιν εἰσηλθεν* of *d* and the Latins "*iterum intravit*," *b q* stand out for "*iterum venit*" ("*venit iterum e*") and W alone says *παλιν ἐρχεται* retaining the Latin order of *b d ff g_{1,2} q vg*, but giving us the *present* tense, for which *venit* will stand as well as for *ἦλθεν*. Yet D's Greek and W keep sometimes very close. See ii. 21 *ἐπισυναπτει* D alone for *ἐπιραπει* the rest, while W has alone *ἐπισυναπτει*! [*Sod* neglects W.] The Latins do not vary, not conveying *συν* except by *adsuit*.

In the hint I threw out in my 'Genesis of the Versions' (p. 28) my first example was Mark ii. 12 *εμπροσθεν* NBLW 187 *mg* 604 892 Paris⁹⁷ only, while *ενωπιον* by Θ^cΦ Sod⁷⁰⁵⁰ 28 33 c^{cr} Laura^{A 104} Sod⁷¹³⁵⁴ Evst 29, and *εναντιον* by the mass and D (*εμπρ. εναντιον* Sod⁷¹⁴⁴¹). Here we have three variations for "*coram*" WHICH REMAINS CONSTANT IN THE LATIN MSS. As it is constant it may be primitive, that is it may *precede* all these Greeks. For elsewhere, the case is quite different. Take St. Luke—

Luke	v. 19. <i>Gr. εμπροσθεν</i>	= ante <i>latt^{pl}</i> et <i>vg</i> , sed coram δ, in conspectu a d
	xii. 8. <i>εμπροσθεν</i>	= coram <i>latt^{pl}</i> et <i>vg</i> , sed in conspectu d
	9. <i>εμπροσθεν</i> D <i>al. vel ενωπιον</i>	= coram <i>latt^{pl}</i> et <i>vg</i> , sed in conspectu d
	xiv. 2. <i>εμπροσθεν αυτου</i>	= ante illum <i>latt^{pl}</i> et <i>vg</i> , sed apud ipsum e, presente illo δ, in conspectu ejus d
	xix. 4. <i>εις το εμπροσθεν</i>	<i>Variant plur latt</i>
	27. <i>εμπροσθεν μου</i>	= ante me <i>latt^{pl}</i> et <i>vg</i> , sed coram me e, in conspectu meo a d
	xxi. 36. <i>εμπροσθεν του υιου του ανου</i>	= ante fil. hom. <i>latt^{pl}</i> et <i>vg</i> , in conspectu fili hom. d f
John	x. 4. <i>εμπροσθεν αυτων πορευεται</i>	= ante eas vadit <i>latt^{pl}</i> et <i>vg</i> , coram eas vadit δ, praecedit eas r
	xii. 37. <i>εμπροσθεν αυτων</i>	= coram eis <i>latt^{pl}</i> et <i>vg</i> , in conspectu eorum d f (r)
Luke	i. 6. <i>εναντιον (vel ενωπιον)</i>	= ante <i>latt^{pl}</i> et <i>vg</i> , ante faciem e, in conspectu d f Hier
	xxiv. 19. <i>εναντιον (ενωπιον D)</i>	= coram <i>latt^{pl}</i> et <i>vg</i> , in conspectu c d e Aug
Acts	vii. 10. <i>εναντιον (vel εναντι)</i>	= in conspectu <i>latt^{pl}</i> et <i>vg</i> , ante gig, coram d
	viii. 32. <i>εναντιον</i>	= coram <i>latt^{pl}</i> et <i>vg</i> , ante Iren 1/2 Tert, in conspectu Iren 1/2
Luke	i. 15. <i>ενωπιον</i>	= coram <i>latt^{pl}</i> et <i>vg</i> , in conspectu a d Iren
	17. <i>ενωπιον</i>	= ante <i>latt^{pl}</i> et <i>vg</i> , in conspectu a d Iren Ambr, coram Tert
	19. <i>ενωπιον</i>	= ante <i>latt^{pl}</i> et <i>vg</i> , in conspectu a d f; om ff.

I need not make a more ample list. The matter seems quite clear that when translating Greek into Latin there result three Latin variations. When translating Latin into Greek (as possibly in St. Mark) three Greek varieties are the result. This list has already appeared under *Synonyms* in St. Mark. I reprint here for convenience of reference.

A feature also, which is quite important, is the treatment of the Greek articles in D. For instance at ii. 2 D *omits* τον before λογον (alone); at ii. 13 - ο (before οχλος) alone with 2; at iii. 17 D writes και τον ιακωβον for και ιακωβον τον, and και τον ιω. τον for και ιωαννην τον; at ii. 7 D *adds* τας before αμαρτιας (alone). This seems to show that D was translating independently from d. The others by not conforming to this perhaps indicate the second translation into Greek from Latin, which thus would be one other separate recension.

As to this matter of the article, notice:

Mark

- | | | |
|----------|---------------------------------|--|
| iii. 26. | + το (ante τελος) | D |
| iv. 5. | + την (ante γην) | D |
| 26. | - τον (ante σπορον) | DW Sod ⁷⁰⁵⁰ only (see Sod I ^a exc 600 286 f) |
| 28. | + ο (ante σειτος) | DW only (confusè Sod). |
| 38. | - το (ante προσκεφ.) | DW Sod ⁷⁰⁵⁰ fam 1 28 235 2 ^{pe} 604 (see Sod) |
| vi. 29. | + τω (ante μνημειω) | DΦ min ^{allq} |
| 35. | - ο (ante τοπος) | D p ^{scr} |
| 41. | - τους (ante πεντε) | D |
| 55. | - τοις (ante γραβ.) | DW Sod ⁷⁰⁵⁰ fam 1 2 ^{pe} Sod ³⁰¹⁷ |
| vii. 6. | - των | D |
| 21. | - οι (ante κακοι) | DW Sod ²⁴³ (cf. Δ 28 syr sin) |
| 29. | - τον | D |
| 30. | - τον (ante οικον) | D |
| 31. | της δεκαπολεως (pro δεκαπολεως) | DW ^d Sod ⁷⁰⁵⁰ sah εις την δεκαπολιν W |
- (Observe vii. 33 - τους ante δακτυλους W^{sol})
- | | | |
|-----------|---------------------|---|
| viii. 11. | + το (ante σημειον) | D (Obs. Sod ⁷⁰⁵⁰ 2 ^{pe} + τι) |
| 33. | - τα sec. | D ^{gr} 225 [male Paris ⁹⁷ Soden contra Schmidtke] |
- (Observe viii. 37 + ο ante ανθρωπος B cum copt)
- | | | |
|---------|--------------------------|--|
| ix. 14. | + τους (ante γραμματαις) | DI Sod ⁷⁰⁵⁰ 273 2 ^{pe} Sod ¹⁴⁴³ |
| 15. | - ο (ante οχλος) | D Sod ⁷⁰⁵⁰ Sod ⁴⁴⁸ |
- (Observe ix. 26 + τους ante πολλους NABLDΨ 33 Paris⁹⁷ Laura^{A 104})
- | | | |
|----------|-----------------------|---|
| 31. | - ο (ante υιος) | D |
| 36. | + το (ante παιδιον) | D Sod ^{551 3015} |
| 43. | - τας (ante χειρας) | DΨ (Laura ^{A 104} Sod, male?, non Lake) v ^{scr} |
| x. 21. | + τοις (ante πτωχοις) | NCDΦ Sod ⁷⁰⁵⁰ min ^{allq} |
| 41. | + του (ante ιακωβου) | D |
| xi. 11. | - της (ante ωρας) | D 2 ^{pe} 245 Sod ⁷¹¹³² |
| 22. | + του (ante θεου) | DW |
| xii. 23. | + η (ante γυνη) | AD* 13 [non W] Paris ⁹⁷ Sod ¹⁴⁴³ |
| 26. | - ο (ante θεος sec.) | DW Evst 18 Orig 2/3 |
- ibid.* - ο („ „ tert et quart) BDW Orig^{bis}
- | | | |
|-----|------------------|--|
| 37. | - ο (ante πολυς) | N ^d DW 28 115 213 2 ^{pe} 604 Sod ^{7050 1033 3398} soli ^{vid} |
| 40. | - τας | DW } |
| | - των | DW } |

Mark

- xiii. 3. +ο (ante πετρος) DN Sod⁰⁵⁰ al^{a.1q}
 10. -τα (ante εθνη) D 2^{pe}? (Sod non Cronin) Sod²⁴³
 xiv. 47. -την (ante μαχαιραν) DW 1 124 435 2^{pe} Evst^{duo} Sod^{sex} [non⁰⁵⁰]
 60. +το (ante μεσον) DMΦΨ Sod⁷⁰⁵⁰ min^{allq}
 62. -της (ante δυναμεως) D
 xv. 1. +των (ante γραμματεων) NDW Sod⁷⁰⁵⁰ 2^{pe} Sod¹³³⁷ copt
 6. +την (ante εορτην) D
 11. -τον (ante βαραββαν) D
 12. βασιλει (male Sod τω βασ.) D^{gr*} (pro τον βασιλεα) regem d
 21. +τον (ante σιμωνα) D
 +τον (ante κυρηναιον) D 2^{pe}
 40. -η (ante μαγδαληνη) D (etiam D^{soi} in ver 47)
 43. -ο (ante απο) D(W) 7¹² pauc.
 46. +τω (ante μνημειω) D 267 pauc.
ibid. +της (ante πετρας) D(W) Sod⁰⁵⁰ pauc.
 xvi. 6. +τον (ante ιησουν) D
 9. -τη (ante μαγδαληνη) D

Combination of the itala with D and DW.

But let us continue to see what the lists proceed to tell us :

Mark

- ii. 1. παλιν εισηλθεν 372 d et it vg (contra D^{gr} et NBL etc) παλιν
 ερχεται W = iterum venit ut b q
 4. προσεγγισαι D plur et it (praeter f l = vg offerre ut NBL
 Sod⁰⁵⁰ 372 copt προσενεγκαι) et W προσελθειν
 This is very important in view of W's independent translation.
ibid. -αυτω DK* 2 it pl
ibid. -εξορυξαντες DW it^{pl} (non f l vg)
 6 *fin.* +λεγοντες DW 2^{pe} it^{pl} (non f l q vg)
 14. ιακωβον (pro λευειν vel λευει) D Sod⁰⁵⁰ fam 13 2^{pe} it (praeter
 f l q) †
 15. πολλοι οι D it vg (non Gr om οι) ‡
 17. -αυτοις DW fam 1 28 it^{pl}
 21. Consult DW latt.

† If this be basic, as seems probable (and cf *Orig ad loc*), we can easily account for the defection of *f* and *q*, for *f* has been seen already to depart constantly from the regular ranks, and *q* has merely been revised here [*b* is quite enough against *q*] as all the Greeks except *fam* 13 and 2^{pe}. Even W reads λευειν and 604 Paris⁹⁷ do not join 2^{pe} here. *g*₂ and *r*₂ have here been "vulgarised" also. *Syr sin* is wanting and only begins again at ii. 21.

‡ This is an important matter. All Latins hold *qui*, but the Greeks including W omit. Some Latins omit the *και* following. If πολλοι οι be original the οι was lost early in a copy which lay at the foundation of all the Greeks, for none preserve it. Yet all Latins have *qui*. (οι pro και 2^{pe}; male Sod de Sod⁰⁵⁰, habet πολλοι tantum.)

The whole verse is very interesting. At the beginning εγενετο is changed to γινεται by NBLW 33 2^{pe} 604 892* [but not Paris⁹⁷]. *Om.* Sod⁰⁵⁰. The Latin is *factum est*. NBL follow with κατακεισθαι αυτον, but not W which has ανακειμενων αυτων corresponding to D κατακειμενων αυτων and a b c d ff r with the Latin *abl.* absolute (*q* discumbente illo and *e* reverses the order). If W is retranslating *anak.* would be quite easy.

Mark

- ii. 23. Observe πορευεσθαι W fam 13 Sod¹⁴⁴⁴ only (ambulare *it*^{pl}, transire *c e ff*) against διαπορευεσθαι BCD and παραπορευεσθαι *rell*.
ibid. - οδονποιειν DW Eust 26 *it et δ* [contra Δ^{sr}] (*praeter a l r q*)
- 24 *init.* οι δε (*pro και οι*) DW Sod⁷⁵⁰ *it vg contra rell Gr omn*
ibid. + οι μαθηται σου D [non W] Sod⁷⁵⁰ min 1 13 28 *etc it (praeter e)*
- 25 *fin.* + οντες D *et it vg + erant ut Δ + ησαν*
26. - επι αβιαθαρ DW [non Sod⁷⁵⁰] 271 *it^{pl} syr sin*
- iii. 2. - αυτον *sec.* DW Sod⁸⁴⁷⁰ *it vg*
4. ειπεν (*pro λεγει*) D *it^{pl}*
- ibid.* προς αυτους (*pro αυτοις*) D *it^{pl}*
7. ο δε ιησους DW Sod⁷⁵⁰ *it vg^{pl} boh [contra sah et Gr]*
- ibid.* - ηκολουθησαν D (W. Cf. *ver.* 8) 28 124 *it^{pl}*
- ibid.* - απο (*ante της ιουδαιας*) DW 28 604 *al. pauc. it^{pl} vg*
 [Observe iii. 8. ακουοντες NBWΔ fam 1. 13 2^{pe} *b c d e f ff₂*
g₂ i l q r δ vg, ακουσαντες D^{sr} rell gr et (a)]
15. και εδωκεν αυτοις (*pro και εχειν*) DW 372 *it vg (praeter a e q)*
19. σκαριωθ D *it^{pl}*
20. - αυτους D *et latt (αυτον Sod⁷⁵⁰. Cf. e ff posset)*
21. και οτε ηκουσαν περι αυτου οι γραμ. και οι λοιποι DW (*sed W και ακουσαντες*) *it^{qui} variant minimum*
- ibid fin.* εξεσταται αυτους D (Sod⁷⁵⁰ fam 13 2^{pe} - αυτους) *it^{pl}. Cf W εξητηνται αυτου (Rell εξεστη; εξεστιν Λ c^{scr})*
26. σαταναν εκβαλλει μεμερισθαι εφ εαυτον (*pro ανεστη εφ εαυτον εμερισθη vel και εμερισθη vel και μεμερισται*) D (Sod³³⁷) *it^{pl}*
 (W *syr sin εφ εαυτον εμερισθη - ανεστη*)
27. οικιαν (- αυτον) DW *it^{pl} et cf. ord contra NBCLΔ (cf. W b c e)*
28. A wonderful commentary is offered here. For W (replacing D *d*) with *a b c e ff i q r vg^G Cypr^{bis} Ambrst aeth omit οσα αν βλασφημησησω* which D *d* and *f l vg* have with the rest of Greeks and *copt (syr)*. This lost line *οσα αν βλασφημησησω* occurs above *οσ δ' αν βλασφημηση* (or as in D, it runs *οσ αν δε τις βλασφημηση*) and was lost from homoioteleuton probably. W and the mass of Latins remain together. D and the mass of Greeks. So that W and *itala* certainly trace to one copy of same lines as *d*.
29. - εις τον αιωνα DW Sod⁷⁵⁰ min *aliq it^{pl} Ath Cypr^{bis}*
- ibid.* αμαρτιας C?DW fam 13 *Ath. Cf it. (κριματος Sod⁴, κολασεως Sod⁸)*
30. εχειν αυτον (*pro εχει*) W *d it^{pl} (D εχειν - αυτον)*
31. ερχεται NDGW Sod⁷⁵⁰ fam 1 179 2^{pe} 892 Sod²⁴³ *it^{pl}*.

Thereagainst in this chapter at iii. 10 D *d* with *ff* both seem to go wrong and leave the common Latin base, for they agree with most Greeks in *εθεραπευσεν*, while KΠ *e^{scr} w^{scr}* have *εθεραπευεν* confirmed by *a b c e f g₂ i l q vg boh syr*. So far we have thought that these Latins and KΠ

were aberrant, but behold W *Sod*¹¹⁴ witness to *θεραπευεν*, so that it is either basic or they got it from the Latin. The latter seems pretty sure for in the next verse W gives (alone, *abstruse Sod. de D*) *ιδον* for *εθεωρουν* and holds *λεγοντες* of **NDK** only (*dicentes latt*) for *λεγοντα* of the rest to agree with *πνευματα τα ακαθαρτα*. And ver. 15 *fin* has an addition only known to *a c e*.

Mark

- iv. 1. *και ηρξατο παλιν* DW (209) 2^{pe} *Sod*¹⁰⁹⁸ *it*^{pl} *sah aeth*
ibid. *προσ (pro παρα)* DW [*non min vid*] *et latt* "ad"
ibid. W controls D's Greek here beautifully for D^{sr} says *ο λαος* opposite *turba* of *d* and all *latt*. W does not agree with D^{sr}, showing *turba* and not *populus* to be basic. *Orig*^{int} uses *populus* however, probably retranslating D's *ο λαος*, so that D and *d* at one time were separate as I supposed, for *Orig*^{int} here is against all Latins.
ibid. Observe W in the rest of the verse.
 4. *-εγενετο* DF(W) *Sod*³⁰¹⁵ *it (praeter a) vg*
 5. Observe *aliud d et latt et Gr pl αλλο contra αλλα* D^{sr} 33 2^{pe} *al. pauc.* and *caecidit d rell* against *επεσαν* D^{sr} *Sod*¹¹⁷⁸
ibid. *επι τα πετρωδη* **NDW** 1 33 179 372 2^{pe} *Sod*⁷⁵⁰ 1349 1443 *latt*^{pl}
ibid. *και οτι (pro οπου)* DW *it*^{pl} (*και οπου B a? soli*)
 10. *οι μαθηται αυτου (pro οι περι αυτον συν τοις δωδεκα)* DW *Sod*⁷⁵⁰ *fam* 13 28 2^{pe} *it omn (praeter f) syr sin diatess [non pesh]*.
ibid. *τις η παραβολη αυτη* DW *Sod*⁷⁵⁰ *fam* 13 28 2^{pe} *it*^{omn et f} *vg*^T (*τας παραβολας NBCLΔ, την παραβολην A unc*¹⁰ *ΣΦ etc.*) De parabola illa vel de parabolis *gat aur vg*^E *syr et boh (εθδε)* [*των παραβαλων -εθδε sah*]
 11. *λεγει (pro ελεγει)* DW [*male Sod. de 28*] *it*^{pl}
ibid. *λεγεται (pro γινεται)* D [*non W*] **Σ** *Sod*^{750 a.} 28 64 124 2^{pe} *it*^{fere omn}
 16. *-ομοιος* DW *Sod*⁷⁵⁰ *fam* 1 *fam* 13 [*non 124-346*] 28 435 2^{pe} 604 Paris⁹⁷ *it (praeter f g₂) (syr)*

This is noteworthy because *all* the important sympathising cursives go with DW here, deserting **NB** which here take different sides: *ομοιος εισιν NBCLΔ* 267 *Sod*¹⁴¹⁶, *εισιν ομοιος B rell*.

- iv. 17. *και διωγμον (pro η διωγμου)* DW *it*^{omn (praeter a b)} *vg*
 19. *-αι περι τα λοιπα επιθυμια* DW 1 28 (*cf. Sod*⁷⁵⁰ 2^{pe} 604) *it*^{pl}
ibid. *ακαρποι γινονται* DW *Sod*⁷⁵⁰ 124 *it*^{pl} *boh*^{unus}
 † 21. *απτεται (pro ερχεται)* D { *c d e f f i r (prob.; mut a)*
καιεται ,, ,, W *fam* 13 { *sah boh (accendit et*
afferet aeth) [ερχεται Gr
omn rell et minn syr]

† This is a beautiful place to consider. Notice *b* is absent from the Latins and has *adfertur*. *απτεται* has a double meaning. Here probably D^{sr} holds an original base and *d* "accenditur" is not basic, yet it must have so gone through the Latins to W who has *καιεται* with *fam* 13, and not *απτεται*. *Aeth* conflates. *Sah boh* follow the Latin, but not *syr pesh (hiat sin)*.

Mark

- iv. 29. Note here that W *Sod*¹²⁸⁰ *b e* seem to hold the base *οταν init. tantum*, although D with *d a c f ff g₂ i l q vg aeth* write *και οταν*, and *NB* *rell gr οταν δε* with *syr* and *copt*.
30. Similarly W *b e* join *NBCLΔ* for *πως* here, against *τινι* of DA *unc*¹⁰ *ΣΦ Sod*⁷⁵⁰ the other *Latins* and *copt syr arm aeth goth Orig*. It is possible here however that W *b e* changed with *NBCLΔ* to avoid redundancy from *εν τινι* following, for D *etc.* reverse below and substitute *εν ποια* for *εν τινι*. Origen has *τινι...εν τινι* which is probably the original Egyptian Greek, (*cf. boh*).
33. Similarly *πολλαις* is omitted by W *b c e* and C^{*vid} *ΛΔΣ* some *min* and *syr aeth boh arm*, while found in *NB etc.*, and in D *rell latt* but in differing positions.
34. There is a sharp division here, for while DW *e ff₂ i q r* (*eis, mut a*) and Origen read *επελυν αυτας*, *NB* *rell gr, verss* and other *Latins* including *b c* read *επελυνε παντα* (one *sah* MS 114 omits both *παντα* and *αυτας*).
36. *και αφιουσιν τον οχλον και* (*pro και αφεντες τον οχλον*) DW *Sod*⁷⁵⁰ *fam* 13 28 2^{pe} 604 *b c d e ff i q r* (*mut a*) *contra rell*.
- ibid.* Observe W: *και αμα πολλοι ησαν μετ αυτου* } *ordo tantusdem*
e (r) et simul multi erant cum eo*
et multae naves simul erant cum illo *b*
et aliae naves simul erant cum illo *c*
et aliae naves multae simul erant cum illo *ff₂*
et multae simul naves erant cum illo *i q, r (om naves r*, hiat a)*
- Sod*⁷⁵⁰ 2^{pe} *και τα αλλα τα οντα πλοια μετ αυτου* }
D *και αλλαι δε πλοιαι πολλαι ησαν μετ αυτου* } (*- simul*)
d et aliae autem naves multae erant cum illo
37. *μεγαλη ανεμου* BDLΔ *Sod*⁷⁵⁰ *fam* 1 *fam* 13 2^{pe} 604 *b c d ff₂ g₂ i h l q r δ vg magna venti*
- All *Latins* are accounted for except *a* (missing) *f* and *e*; *f* goes with *goth* and A *ανεμου μεγαλη*, but *e* is found as usual in company with W. *e magni venti* and W *μεγαλου ανεμου*. So in the next clause among all the Greek variations W alone with *εισεβαλλεν* practically follows *e inmittebantur*, but in the last part of the verse while *N** *e* omit *ωστε ηδη γεμιζεσθαι το πλοιον* W does not do so, but has *ωστε αυτο ηδη γεμιζεσθαι*.
- ibid.* - *ηδη Sod*³³⁷ *it^{omn}* (*praeter a*) *et d contra D^{er} et δ contra Δ^{er} vg aeth*.
(*Om claus N* e, non W*)
38. *διεγειραντες* (*pro διεγειρουσιν...και vel εγειρουσιν...και*) DW *Sod*⁷⁵⁰ 28 2^{pe} 604 (*εγειραντες fam* 13) *it^{pl}*
39. Observe *εγερθεις* (*pro διεγερθεις*) DW [*non Sod*⁷⁵⁰] *fam* 13 21 28 51 217 604 Paris⁹⁷ *al*² *Sod*^{al. 3} *e surgens* (*pro exsurgens rell*)

Mark

† *ibid.* και τη θαλασση και ειπεν (*pro* και ειπεν τη θαλασση) DW
fam 1 2^{pe} 604 *it*^{pl}

ibid. Observe *φιμωθητι tantum* W *b c e ff* against *σιωπα και φιμωθητι* D *sah boh vg*^{AFLT} and *σιωπα πεφιμωσο* NB *rell d f l q etc.* W holds *φιμωθητι* of D but goes with *b c e ff* in suppressing one of the expressions.

iv. 40. λεγει W *et* N^c *solī gr it*^{pl} *vg* [*non* D *d a e b*]

ibid. Observe in the clause *τι δειλοι εστε ουτως πως ουκ εχετε πιστιν*, where NBDLΔ *it copt aeth* omit *ουτως*, and substitute *ουπω* for *πως ουκ*, W retains *ουτως* eliminating anything further: *τι διλοι εσται ουτως εχεται πιστιν*, while *e q* omit both and have only *quid timidi estis habete* (*habetote q*) *fidem*.

41. η θαλασσα και οι ανεμοι W *Sod*⁷⁵⁰ *b e ff q* } *Rell av. και θαλ.*
και η θαλασσα και οι ανεμοι D *d*

v. 1. γερασσηνων NBD *it vg* ΓΕΡΓΥCΤΗΝΩΝ W

2. > ανθρωπος εκ των μνημειων DW *Sod*⁷⁵⁰ 273 2^{pe} 604 *Sod*¹³³³
b c d e f i q r arm goth sah (om εκ των μν. syr sin)

3. > ος ειχεν την κατοικησιν D^{sr}W 2^{pe} 604 *a b c e*
[At this point W drifts away from D.]

5. νυκτος δε και ημερας (~ και διαπαντος *init*) D *it*^{pl} (*sed* W
postea διαπαντος add.)

9. τι σοι ονομα + εστιν D (*Sod*¹³³³) *latt* [*non* W]

ibid. εστιν μοι ονομα λεγ. D 372 (B *latt*) *non* W

15. - τον εσχηκοτα τον λεγ. D 17* 27 *latt syr sin* [*non* W, *sed* W
om antea et καθημενον (ut Δ c^{scr} e δ) et ιματισμενον (ut z^{scr} g₂)]

16. αυτω τω δαιμ. (*pro* τω δαιμ.) D *latt* [*non* W] *cf ad ver. 15*
αυτον τον δαιμ. D [*non* W]

[At this point W drifts away from e.]

17. ινα απελθη (*pro* απελθειν) D 372 *latt et e* [*non* W]

† 18. ηρξατο παρακαλειν (*pro* παρεκαλει) D *it*^{pl} [*non* W *b e*]

19. + οτι (*ante* ελεησεν σε) D [*non* W, *om claus e*] *b c d ff₂ g₂ (i)*
syr pesh [*non copt*]

21. - εν τω πλοιω D *Sod*⁷⁵⁰ *fam* 1 28 47 2^{pe} 604 *Sod*¹³³³ [*non* W]
sed it^{omn} et e (praeter f δ)

ibid. προς αυτον (*pro* επ αυτον) DNΣ *Sod*⁷⁵⁰ *fam* 13 28 2^{pe} 604
Paris⁹⁷ *Sod*¹⁰⁹⁴ [*non* W] *latt* "ad"

22. τις (*pro* εις) DW 348 *c^{scr} e^{er} it vg quidam* [*non b*] *quis a?*
(*is Φ*) :

ΕΡΧΕΤΑΙΕΙC

ΕΡΧΕΤΑΙΤΙC

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ex errore perantiquiss.

† *Tisch* is not nearly accurate enough as to 2^{pe}. I hope Gregory will make this right in the next edition.

‡ Above, at ver. 17, where all and W have *ηρξατο παρακαλειν*, D 225 372 2^{pe} 604 *Sod* * *d* and *a* have *παρεκαλουν*.

Mark

ibid. —ονοματι Ιαειρος D *a d e ff i*, sed W *Sod*⁰⁵⁰ 2^{pe} 604 *syr sin*
ω ονομα Ιαειρος pro ονοματι Ιαειρος.

[*ibid.* Most curiously D *d* and *e* omit *ιδων αυτον*; not so W which here deserts *e* exceptionally, but W just before this begins to abandon *e*, and this is emphasised as we proceed.]

v. 23. —πολλα D *s^{scr}* *Sod*^{quattuor} [non 050] *b c d ff i l q* [non W *a e f g₂ vg*]

ibid. ελθε (pro ινα ελθων) D [non W] *it^{omn}* praeter *a δ syr* (cf. 157)

(25. γυνη absque τις **ABCLΔW** *latt^{pl}* (contra D *a f rell gr*
syr arm goth et Sod^{xt} !! + τις)

26 *init.* η πολλα παθουσα D [non W] *b c d f ff i r quae...*

(Om. η vel και NΣ q)

—παρ' DW *Sod*⁰⁵⁰ *fam* 1 11 28 68 220 2^{pe} 604 *Sod*^{quinque} *latt*

Φ (τα υπαρχοντα αυτης)

28 267 (παντα τα ευτης)

27. και ηψατο D *latt*

28. —οτι 28 33 372 2^{pe} *b e et it* [non DW *d f l rell gr*]

I mention this because DW are so tinged with coptic that they might have added this **XE** from coptic, while 28 33 2^{pe} follow all the other Latins, headed by *b*, and *e* contradicts W here. But vv 27/33 are very involved and impossible to solve.

ibid. του ιματιου (pro των ιματιων) **ND** 33 *it vg boh*^{alq}.

30. τις ηψατο των ιματιων μου (pro τις μου ηψ. των ιμ.) D *it vg*
[non W *e rell gr*]

36. ακουσας [non παρακουσας] AD *Sod*⁰⁵⁰ *plur minn omn latt*
omn (praeter *e*) *vg copt syr*.

This against **NBLΔ^{sr}** and W *e* only, an "improvement."

37. παρακολουθησαι αυτω D^{sr} *it^{pl}* *sequi se* (ακολ. αυτω 33 *Sod*¹³³³)
αυτω παρακολουθησαι (W) *fam* 1 28 124 2^{pe} 604 *d ff g₂ gat al.*
παρακολουθησε *sic tantum W*

αυτω συνακολουθησαι E^{pl} Paris⁹⁷, et αυτω ακολ. AKΠ *al. pauc.*

μετ αυτου συνακολ. **NBCLΔ** *e goth* (syr)

μετ αυτου ακολ. αυτω *boh*

38. —και (post θορυβον) D *unc^r* *latt* [non W *Sod*⁰⁵⁰]

40. *init.* οι δε D 604 *it* (praeter *f*)

ibid. αυτος δε **NBCDLΔ** *Sod*⁰⁵⁰ 33 Paris⁹⁷ *Evst* 48 *it*
(praeter *e*) *vg* [ο δε W *e rell gr et Sod*^{xt}]

ibid. τους οχλους εξω D *it* (*rell παντας et W, vel απαντας*)

ibid. τους μετ αυτου +οντας D *it vg* (τους εαυτου *tantum W* 124, —μετ')

ibid. εισεπορευετο D 2^{pe} *it* (pro εισπορευεται W *rell*;
εισπορευονται M 33 273 Paris⁹⁷ *Sod*¹³⁵⁴ *l vg*¹²)

41. την χειρα D *latt*

ibid. θαβιτα D (*latt*)

42. ην δε (pro ην γαρ) D 179 2^{pe} *it vg* [non W]

43. —πολλα D *l e^{scr}* *it^{pl}* [non W]

vi. 3. ουχι και (sec loco pro και ουκ) D(Δ) *it^{pl}*

7. προσκαλεσαμενος D *fam* 1 2^{pe} *c^{scr}* *it^{pl}*

Mars

ibid. απεστειλεν αυτους (-ηξατο) D 2^{ps} *it*^{pl}*ibid.* δους D 2^{pe} (*latt*) [e is missing after this]vi. 11. -τον υποκατω D 33 2^{pe} 604 *Sod*¹⁴⁴² *it* (*praeter c*) απο *tantum* Paris⁹⁷12. εκηρυσσον *d d it*^{omn} *vg et W unc*¹¹ *et ΣΦ Sod*⁰⁵⁰ *minn et Paris*⁹⁷,
contra εκηρυξαν NBCL et D^{gr} *Δ*^{gr} *copt et Sod*^{xt}! *Vide v. 25, 40.*13. αλειψαντες D *it*^{pl}*ibid.* sanaverunt *d b ff i q r contra θεραπειουν D*^{gr} *NBW rell gr*
(N.B.—The tenses are so mixed up in verses 12 and 13
between the Latins and Greeks that the “true” text cannot
be distinguished. *θεραπειουσεν 16 hoc loco, vide rell*)14. ο βαπτιστης DSWΩ *Sod*⁰⁵⁰ 5 *fam* 13 28 33 56? 57 58? 65
70 122 237 604 *Eust* 54 55 *it vg sah* (*pro ο βαπτίζων*)15. -προφητης ως D *b c d ff i* (*a*)17. +και εβαλεν D [*non W*] *Sod*⁰⁵⁰ *fam* 13 28 2^{pe} 604 *a b d ff i r*18. -οτι D [*non W*] 28 131 179 245 262 273 892 *a*⁵ *Sod*¹²¹⁶ *c d f ff i l vg*19. quaerebat *a b c d i q r et C** *εζητει* (*pro ηθελεν NB*^D^{gr}
W rell gr omn f ff i l vg copt)21. Observe D^{gr} *κα ι γενομενης δε* (*d Et cum dies*) *sed Sod*⁰⁵⁰ 255
2^{pe} 604 *a b c ff γενομενης δε**ibid.* -οτε D *a b d f q vg* (But *cf* some *lat* and *vg*
which begin the verse *Et cum dies opportunus* for the Greek
genitive abs., thus already, as it were, having supplied this *οτε*.
But *b* has: *facta autem opp. die* and *a*: *die autem opportuno*.)25. -ευθεως DLJ 1-209 *p*^{scr} 892 *it*^{pl} *boh* (the latter has
μετα σπουδης following, which D *a b c i q r* omit)This whole verse is most curiously treated by the different
authorities, showing great basic difficulty. W while having
ευθως μετα σπουδης plunges into direct oration, omitting *ητησατο*
λεγουσα or *ειπεν* altogether (compare also *Sod*⁰⁵⁰). *Evan* 28
omits *επι πινακι* with 213 *c vg*^{A*} only (but D *d* omit in
Matt. xiv. 8!).26. και δια τους ανακ. D *Sod*³³⁷ *it* (*praeter c*) *vg*27. αλλα (*pro και init.*) D 2^{pe} 604 *it*^{omn} (*praeter b q* [*hiant e k*])
syr pesh diatess [*Soden* places *αλλα* in his upper notes or
margin. The *persian* omits copula.]*ibid.* -ο βασιλευς DW *Sod*⁰⁵⁰ *fam* 1 28 251 2^{ps} *a*^{scr} 604 *syr sin it vg*31. ευκαιρως ειχον D *it*^{pl}32. καν αναβαντες εις το πλοιον απηλθον εις ερημον τοπον κατιδιαν
(*pro και απηλ. εις ερημ. τοπ. τω πλοιω κατιδ.*) D *it*^{pl} *et a* [*non b* =
et abierunt in desert. loc. secreto (-in navi)] *et sah* (*boh NB*^L^Δ)34. επ αυτους (*pro επ αυτοις*) *NBDF*^Δ [*non 28*] 245 253 *Sod*⁵⁵¹ 1444
it^{pl} *vg*36. εγγιστα D 604 *it vg proximas* (*W et rell gr κυκλω*)37. και αποκρ. D *it*^{pl} *vg*38. και λεγει D *it*^{pl} *vg* (*om b*)

Mark

- vi. 39. *κατα την συνποσίαν* (*pro συμποσια συμποσια*) D *it*^{pl} *vg* (*om. a syr sin* [*inaccurate q Sod*]) (*συνποσια semel LW al. pauc et Paris*⁹⁷)
41. *κατεναντι αυτων* (*pro αυτοις*) D *it* (*praeter c*) *vg*
45. + *εξεγερθεις* D *it*^{pl}
- ibid.* *προαγειν* (*προσαγειν* D^{gr} Paris⁹⁷) + *αυτον* D *Sod*⁹⁵⁰ *aliq it vg*
verss et Orig.
- (vi. 47. + *παλαι* D *fam* 1 28 251 *Sod*¹³³³ *a b d i g₂*)
- vi. 47. *εν μεση τη θαλασση* (*pro εν μεσω της θαλασσης*) D 2^{pe} *it vg*
(*in medio mari* [*d mare*], *non maris*) (*om claus c*)
48. *και ελαννοντας* (*pro εν τω ελαννειν*) D 2^{pe} 604 *it*^{pl} (*Sod*⁹⁵⁰ *ελ. - και*)
- ibid.* - *προς αυτους* DW *Sod*⁹⁵⁰ 2^{pe} *a b c d ff₂ i r* (*contra rell et verss al.*)
50. - *γαρ αυτον ειδον* D *Sod*⁹⁵⁰ 2^{pe} 604 *it vg*
- ibid.* *προς αυτους* (*pro μετ αυτων*) D 33 604 Paris⁹⁷ (*αυτοις* 2^{pe})
a c d f ff₂ i q r (*illis b*) *Om. Sod*⁹⁵⁰
51. Observe how in the following verse, where *λιαν* is omitted by DW *Sod*⁹⁵⁰ 1 28 604 [*non* 2^{pe}], *b* has only *abundantius* for *λιαν εκ περισσου*. The O.L. have *plus magis* or *magis plus* (*c*), but this can very well equal *εκ περισσου* (or *περισσως* as D 2^{pe}, *περισσος* 604, *εκπερισσως* 1) without *λιαν*. *b* appears very basic here and W agrees, which MS has not been with D regularly for some time.
53. *διαπερασαντες + εκειθεν* D *it*^{pl}
- 54/55. *επεγνωσαν ... περιδραμοντες δε* (*vel και περιδρ.*) [*pro επιγνωτες ... περιεδραμον*] D 2^{pe} 604 *it vg* (Φ)
55. *φερειν* (*pro περιφερειν*) DM *Sod*⁹⁵⁰ 1 2^{pe} *c*^{scr} 604 *Sod*⁹⁵⁰ *it*^{pl}
+ *περιφερων γαρ αυτους οπου αν ηκουσαν* D *c*^{scr} *it*^{pl}
56. *πλατειαις* (*pro αγοραις*) D 2^{pe} 604 *latt*
- (vii. 2 *fin.* *κατεγνωσαν* D, *al.* *εμεμφαντο*, *it* (*praeter b*) *vituparaverunt*. Observe *b* omits with NB etc etc.)
- vii. 4. + *οταν ελθωσιν* DW *c*^{scr} *latt*
- (*ibid.* + *αυτοις* (*ante κρατειν*) D [*non W*] *it*^{pl} *vg* [*non b e*])
6. *και ειπεν* (*pro ως γεγραπται*) D *d i* (604 *c ff₂ dicens*) *et ως ειπεν*
1 2^{pe} *c* *s* *ειπεν Sod*⁹⁵⁰ *vid cum a b qui dixit* (*conflate syr sin*)
- ibid.* *απεστι* (*pro απεχει*) L *Sod*⁹⁵⁰ 2^{pe} *Clem*^{Rom} *et Alex latt et Δ* (*male Sod Z*) *απεστη* (D^{gr} *αφεστηκεν*, a corruption of *απεστη* for *απεστι*, and a comparatively late one, for even *a* has *est*, as *d* opposite D^{gr}. For *απεχει* W has *εχει*.)
9. *στησηται* D^{gr}W *Sod*⁹⁵⁰ *fam* 1 28 2^{pe} (*Cronin*) *it syr sin* (*pro τηρησητε*)
13. + *τη μωρα* (*post τη παραδοσει νμων*) D *it*
17. *την παραβολην* (*pro περι της παραβολης*) NBDLΔ 33 Paris⁹⁷ *it vg*
19. *εις την καρδιαν αυτου* (*pro αυτου εις την καρδιαν*) DΔ 265 *latt*
[*αυτου εις την διανοιαν W*; - *αυτου* 238 245 *al*^{panc}]
- ibid.* *εις τον οχετον* (*pro εις τον αφεδρωνα*) D (*it vg communiter in secessum*) Cf. *syr sin*.

Mark

- † vii. 20. quae. .exeunt (*pro το. .εκπορευομενον*) $\left\{ \begin{array}{l} \text{As } \epsilon\kappa\epsilon\iota\nu\alpha \text{ follows in} \\ \text{D}^{\text{sr}} \text{ it shows that } d \\ \text{it } vg \text{ et } d [\text{non D}^{\text{sr}}] \\ \text{is more consistent} \\ \text{than D.} \end{array} \right.$
- † *ibid.* *εκεινα* (*pro εκεινο*) D *it vg*
22. *πλεονεξια* DW 28 *latt syr*
24. — *και σιδωνος* DLWΔ *Sod*⁰⁵⁰ 28 2^{pe} *it*^{pl} *Orig*^{dis} *syr sin*
25. *το θυγατριον* (— *αυτης*) NΔWΔ *Sod*⁰⁵⁰ 1 13 28 179 273 2^{pe} *s*^{scr}
604 *al*¹⁰ *et Sod*^{sex} *Latt non expr.*
29. > *υπαγε δια τουτον* (*τον om.* D) *λογον* D *fam* 1 2^{pe} 604
Sod^{1385 (243)} *it*^{pl} *syr pesh*
30. *εις τον* (*om.* D) *οικον* (— *αυτης*) DW 1 28 *Sod*⁵⁵¹ *b ff*₂ *i n q*
31. *ηλθεν δια σιδωνος* (*pro και σιδωνος ηλθεν*) NBDLΔ *Sod*⁰⁵⁰ 33 2^{pe}
604 *latt boh et Sod*^{txt}! (*vide vii. 17 contra hos*). (*Om σιδωνος*
*Paris*⁹⁷)
32. *παρεκαλουν* (*pro παρακαλουσιν*) W^d 33 *d et latt* (*contra D*^{sr}
rell gr) *syr* (*et παρεκαλεσαν copt aeth*)
- viii. 1. *εν εκειναις* + *δε* DW *Sod*⁰⁵⁰ *vid* 28 604 *it*^{pl} *goth syr sah*
- ibid.* *nec haberent latt*, but *d et non habentibus eis* and DW *Sod*⁰⁵⁰
2^{pe} 604 *και μη εχοντων αυτων.*
2. *επι του οχλου* + *τουτου* D (*latt*) (*cf. L Sod*^{167 1442 δ 371} *Laura*^{A 104})
- [3. *και απολυσαι αυτους νηστεις εις οικον* (*om εις οικον Sod*^{050 al.} 2 2^{pe}
604 *b*) *ου θελω μη* (*μηποτε* 2^{pe}) *εκλυθωσιν εν τη οδω* [*pro και εαν*
(*om εαν E* 157) *απολυσω αυτους νηστεις* (+ *εως W*) *εις οικον αυτων*
εκλυθησονται εν τη οδω] D 2^{pe} 604 *a b ff*₂ *i q r, sed cf. Matt*]
11. *συνζητειν συν αυτω* D *it vg* “*conq. cum eo*” (*d omits as do*
Δ δ but only because of the *quaerentēs ab illo* immediately
succeeding). *Coptic* expresses this *συν* but not W.
14. A very interesting place. Ordinary text: *και ει μη ενα αρτον*
ουκ ειχον μεθ εαυτων εν τω πλοιω. This double Greek negative
is generally understood to mean that they had in the boat a
loaf, but only one. *Syr sin* alone read it: “for not one loaf
was there with them in the boat.” W understood it quite
the other way, reading, exceptionally with 28 2^{pe} 604 (*fam* 1
13), *ενα μονον εχοντες αρτον μεθ ειυτ. εν τω πλ.* (*Cf. Sod*^{050 1279}).
D and the Latins follow suit, omitting *ουκ*, but not having the
participial *εχοντες* of W. I call attention to the matter at this
place because the Latins are not only agreed, but some: *b c d*
*ff*₂ *i q r* supply *quem* as if reading *ΑΡΤΟΝ ΟΝ*, which D does
not, so that this may be basic and the *ΟΝ* have dropped out of
Greek after *αρτον*. If so these Latins all precede the Greek.
The other explanation would be that *ΟΝ* crept into the
Greek, but no codex seems to exhibit it.
16. — *λεγοντες* NBDW *fam* 1 28 2^{pe} 604 [*non Sod*^{050 vid}] *it*^{pl} *sah*

† This is a very curious place, for all *Greeks syr* and *copt* seem agreed as to the singular.

Mark

viii. 17. *εστιν* or *εισι* for *εχετε* *sec.* D *Sod*⁷⁵⁰ 2^{pe} *latt* (except *f g₂ l vg*),
syr copt [*non εχετε expr poss*]

19. — *πληρεις* *fam* 13 237 259 *h^{scr}* Paris⁹⁷ *vid* *a b c d* (*contra* D^{gr})
ff₂ i k q r

20. *ποσας σφυριδας κλασματων*. D (*Sod*⁷⁵⁰ 2^{pe} 604) *latt*^{pl}

24. *ως δενδρα περιπατουντας* (— *et oti et opw*) DC²M² W *Sod*⁷⁵⁰ *fam* 1
*al*¹²⁺⁺ *latt*^{omn} *contra* NBC*ALM*NXΓΔΠΣΦ *unc³ minn^{pl} goth.*

Yet the minority have the shorter text with all the versions but *goth.* Of course coptic introduces with *χε* but this comes before *βλεπω*, and *opw* is absent as in *arm aeth* and *syr* as well. Does this place really mean that DW *latt* derive from one stem, while NB and all the rest from another? Or is it a chance place where *opw* appeared redundant to all Latins Copts Armenians Syrians and Aethiopians but only to DW C²M² of Greeks? That would be very curious. Examine the cursives.

25. This is followed immediately by a most unusual little place. D begins the verse *και παλιν* and *d* with *b c † ff₂ i k q r aeth syr sin*: *Et iterum*. The other Greeks have *ειτα παλιν* and *a* has *deinceps* (— *iterum*), the other few Latins and *vg* = *deinde iterum*. In a bilingual like our Latin *b* the place would appear thus:

ΕΙΤΑΠΑΛΙΝΕΠ	ΕΤΙΤΕΡΥΜ ΙΜ
ΕΘΗΚΕΝΤΑΧΕΙΡΑ ^c	ΠΟΣΒΙΤΜΑΝΥΣ
ΕΠΙΤΟΥΥΟΦΘΑΛΜΟΥΥ	ΣΥΠΕΡΟΚΥΛΟΣ

From this it would thus appear that *ΕΙΤΑ* and *ΕΤ* might be confounded. Thus we are getting closer to the cardinal point. Did Greek get *ειτα* from confusion of eye as to the Latin *ΕΤ* before *ΙΤΕΡΥΜ* or did Latin get *ΕΤ* from confusion of eye as to Greek *ειτα*? At first sight it looks more like a Greek overflow on to the Latin, but our previous training in the history of these matters urges us to walk warily. And first notice that D obtains his *και* (alone of Greeks) from his Latin *d*. Which is earlier, Latin or Greek? True, coptic goes with the Greek, bohairic reading *ⲓⲧⲁ ⲟⲩ*, and sahidic *ⲡⲁⲗⲓⲛ ⲟⲩ* but in *sah* observe *και* and *ειτα* are omitted as in *syr pesh* *ܐܘܠ*. But how does *syr sin* stand? *Syr sin* adds the *και* thus *ܐܘܠܐ* = *et iterum*, but *ܐܘܠ* in *syriac* also stands for *Deinceps* as well as *Iterum*.

Secondly, observe that our training as to the witness *a* proves to be sound. *a* is quite independent of the other Latins. In this case, instead of *Deinde iterum* of *vg f l*, *a* writes *Deinceps* alone, agreeing practically with *syr pesh arm* and *sah*.

The explanation of a syriac base where *Deinceps* and *Iterum* may be considered interchangeable I think is perhaps beside the mark here, for in St. Mark our choice of base seems to lie between the Latin and the Greek. But as to the age of the readings *syr sin* comes in as a witness to show that the *και initio* was present when he copied his ms. The

† All these have *et iterum* except *c* exceptionally *et rursus*.

diatess arab also has the *καί*: "And he placed his hand *again* on his eyes," placing *iterum* later as in *aeth*.

I must leave my readers to judge this place in the light of all the other collateral evidence in other passages, observing only that while *b d k* remain together here, which is always significant, (+ *c ff₂ i q r*), *W^{sr}* goes with the other Greeks for *εἶτα*, but *W* after chapter v. presents quite a mixed text.

Observe at the end of the same verse that *D it*: *ωστε αναβλεψαι* are a unit against all the rest.

Mark

viii. 25. *ωστε αναβλεψαι* *D it vg* (*Rell aliter sed variant plurimum inter se*)

26. *Cf* Latin treatment here (except *c k*) and the rest.

27. *> ειναι οι ανθρωποι* *D a f l q vg Tert Ambr.* (*c me esse dicunt hom.*)

34. *- αυτοις* *DΔXW it^{pl}*. I place this here although *Orig* and *Orig^{int}* (with *f l q vg*) oppose, because *Δ* supports *D*, and *W* now comes in to support *X*, a thoroughly graeco-latin tribe *DΔXW*. Mr. Sanders does not group it in his list of select readings of *W* (see his p. 74), but it has some importance. (*Sod^{7050 ms} ειπεν ο κς.*)

38. *ος δ' αυ* *D* (*pro οσ γαρ αυ*) *b c d ff₂ i k q r* (*ος αυ Sod³⁵¹*)

ix. 2. *αναγει* *DW^d 2^{pe}*, ducit *d ff₂ k**?* *i l q et δ super Δ^{sr} αναφερει*, duxit *a b c f g vg*, du... *r* [*αναφερει NB rell et WΣΦ rell gr*; in sefuit *k*]

7. *ηλθεν* (*pro εγενετο sec.*) *D al. it^{omn} vg* (*praeter δ*)

10. *οταν εκ νεκρων αναστη* (*pro το εκ νεκρ. αναστηναι*) *DW fam 1* (*fam 13*) *it^{pl} vg*

11. *> πρωτον ελθειν* *D it^{pl} aeth*

14. (*pr. loco*) *προς αυτοις* (*pro περι αυτοις*) *D it^{pl} ad eos* (*k apud eos, q cum illis*) (*syr*). [*Soli f l g vg circa eos*].

16. *αυτους* (*pro τους γραμ.*) *NBDLWΔ 1. 28 2^{pe} it^{omn}* (*exc. a*) *syr sin.*

ibid. *εν υμιν* (*pro προς αυτοις*) *D it^{pl}*. (*Variant rell.*)

19 *init.* *και* (*pro ο δε*) *DW Sod⁷⁰⁵⁰ min aliq it^{pl} boh aeth*

20. *- προς αυτου* *D it^{pl} vg*

ibid. *puerum* (*pro αυτον quart.*) *it^{pl} et Sod⁷⁰⁵⁰ fam 13* [*non 124*] *28 2^{pe}* (*et sah πρωτε = τον ανθρωπον*) [*non D d f l vg; om W*]

22. *- και sec.* *DIW Sod⁷⁰⁵⁰ min aliq it^{pl} et copt syr* [*contra morem graec. και εις πυρ... και εις υδατα*]

ibid. *αυτον post πολλakis* *AC³DNXΠI unc⁸ et WΣΦ it vg* [*contra NBC*LΔΥ a*]

ibid. *βαλλει* (*vel εβαλεν*) *post υδατα* *D it^{pl} vg*

23. *Habent πιστευσαι* *Gr pl et it^{pl} vg*

24. *> τη απιστια μου* *D latt^{pl}*

25. *και οτε ειδεν* *D latt*

26. *+ απ αυτου* *D(Δ) h^{scr}* [*non 2^{pe} Cron. male vid Sod*] *Sod^{309 1178} it vg syr^{sin}*

Mark

- ix. 33. *καθαριουμ* **NBDΔWΨ** *it vg copt syr* (*καπερκαθαριουμ* *Sod*⁷⁰⁵⁰)
 36. *λεγει* *fam* 1, *ait* *it*^{pl} *vg et d contra* *D*^{gr}, *δ contra* *Δ*^{gr} [*Sod* *negl. lat*]
 37. *εν τω ον.* (*pro επι*) *DW* 69 73 247 *Sod*³⁰¹⁵ *Evst* 44 *latt* *in nomine*
 39. *ait* (*pro ειπεν*) *it*^{pl} *et d contra* *D*^{gr} *et δ contra* *Δ*^{gr} [*non f i k*]
 † *ibid.* - *ταχυ* *F*W* *fam* 1 *Sod*¹⁸³ 28 2^{pe} *it*^{pl} *et d* [*contra* *D*^{gr}]
syr sin arm.
 42. *περικειτο* (*pro περικειται*) *DW* *cf. latt*
ibid. > *εις την θαλ. εβληθη* *D latt*
 45. + *αιωνιον* *D* *it*^{pl}
 x. 1. *περαυ tantum* *DGA* *et W* *Sod*⁷⁰⁵⁰ *min*³⁰ *it vg*
(variant inter se al.)
ibid. *συνερχεται παλιν ο οχλος* *D* *Sod*⁷⁰⁵⁰ (213 2^{pe}) *it*^{pl}. *Cf. W* 28 *al.*
 5. - *υμιν* *DW* *fam* 13 28 349 *al*⁴ *b c d g₂ k r ar^m*
 16. *ετιθει. . και* *D(W)* *it*^{mult} *syr*
 21. *Οτι αρas τον σταυρον* **NBCDΔΨ** *Sod*⁷⁰⁵⁰ 1083 2^{pe} *it*^{pl} *vg*
 22. *εστιν γνασεν. . και* *D* *it*^{mult} *syr*
ibid. *τουτω τω λογω* *D* *Sod*⁷⁰⁵⁰ *fam* 13 2^{pe} *it*^{pl} *syr*
 23/25. *Cf ord.* *D a b d ff₂*
 29. - *η γυναικα* **NBDΔW** *Sod*⁷⁰⁵⁰ *it*^{pl} *Clem Orig*^{dis} [*Habet Ψ cum rell*]
 30 *init. qui* (*pro εαν*) *Latt* (*praeter k et non*) *et D*^{gr}
*ος αν, ος ου Sod*⁷⁰⁵⁰ 28 [*non W*] 2^{ps} 604 *goth aeth.*
 37. - *σου sec.* **BDΔWΨ** *Sod*⁷⁰⁵⁰ 1 2^{pe} *Sod*¹³⁵³ *it*^{pl}
 39. - *αυτω* *DW* *Sod*⁷⁰⁵⁰ *vid* 1 28 2^{pe} 604 *al*⁵ *Sod*^{a.1q}
et [txt] it^{pl} *boh pers*
 41. *οι (+λοιποι) δεκα* *D* *Sod*⁷⁰⁵⁰ *a b c d ff₂ i q boh*^{pl} *syr*^{h1r}
 43. - *δε* *DW* *Sod*⁷⁰⁵⁰ 2^{pe} *Sod*¹³³⁷ *it*^{pl} *syr sin diatess sah*
ibid. (*pr loco*) *εστιν* (*pro εσται*) **NBC*DLΔWΨ** *Sod*⁷⁰⁵⁰ *it*^{pl} *vg copt*
 [49. *οι δε λεγουσιν τω τυφλω* (*pro και φωνουσιν τον τυφλον λεγοντες*
αυτως) *D* (2^{pe}) *a b d ff₂ i q*]
 xi. 1. *ηγγιζεν* (*pro ηγγιζουσιν*) *D it* (*praeter a*) (*ηγγισεν* 13 *Sod*⁷⁰⁵⁴)
ibid. - *εις βηθθαγη* *D* 604 *it*^{pl} *Orig* 1/2 *sed contra* 1/2^{dis}
 2. - *εις αυτην* *D* *it*^{mult} *sah*^{unus} *aeth*
 6. - *αυτοις* *D* *Sod*⁵⁵¹ *it*^{pl}
 8. *εστρωννουν* *DW* *Sod*⁷⁰⁵⁰ *fam* 1 [*non* 118] *al. a b c (d) ff₂ i k*
 11, 13. (*Cf D latt*)
 24. *λημψεσθε* *D* *Sod*⁷⁰⁵⁰ 1 2^{pe} 604 *Sod*³³⁷ *latt* *Cypr*
 27. *ερχεται* *DX* 2^{pe} *Sod*³³⁷ *it*^{pl}
 31. + *τι ειπωμεν* (*ante εαν ειπωμεν*) *DΦ* *Sod*⁷⁰⁵⁰ *fam* 13 28 [*non W*
= οτι εαν ειπωμεν] 2^{pe} 604 *a b c d ff₂ i (k) r et Sod* [*txt*]
ibid. + *ημιν* (*post ερει* [*λεγει D*^{gr} *b l*]) *DMW* *Sod*⁷⁰⁵⁰ 1 13 2^{pe} 604 *Sod*³³⁷
it^{pl} *syr*
ibid. - *ουν* *AC*LMSXΔ* *al. et WΨ* *it*^{pl} *et d* [*contra D*^{gr}]
 32. *φοβουμεθα* *D* (*φοβουμεν D**) *NWΣ(Ψ?)* *Sod*⁷⁰⁵⁰ *al. it*^{pl} *vg*

† *Tisch* and *Horner* neglect to mention 2^{pe}. As *W* joins 28 for this Latin omission + *syr sin* it shows that it is very old.

Mark

- ibid.* ηδεισαν (*pro* ειχον) DW Sod⁷⁵⁰ vid 2^{pe} (οιδασι 604) *it* arm
 xii. 2. δωσουσιν (*pro* λαβη) D *it*
 7. — εκεινοι D *it*^{pl}
 14. +ειπε ουν ημιν ει CDMNWΣΦJ *al.* *it*^{pl}
 (*ibid.* — δωμεν η μη δωμεν) D *it*^{pl})
 18. venerunt b *it*^{pl} [*sed d k* veniunt cum D^{sr} *rell* gr]
 19. εχη (*pro* καταλιπη) DW 28 (604) *it*^{pl} *sy*r sin (*cf.* Luc xx. 27)
 20. απεθανεν και (*pro* αποθησκειν) DW 1 28 (2^{pe}) 604 *al.* *it* vg
*sy*r copt
 28. — παντων vel πασων DW Sod⁷⁵⁰ 2^{pe} *al.* pauc. *it*^{pl} *sy*r sin
 36. υπο ποδιον N plur Sod⁷⁵⁰ et latt (*contra* BD^{sr}T^dWΨ 28
 Sod¹³³⁷ υποκατω)
 37. >ηδεως αυτου ηκ. D b d ff₂ i l r vg
 40. οι κατεσθιουσιν (*pro* οι κατεσθιοντες) D fam 1 *it* vg (*cf.* *sy*r copt)
ibid. + και ορφανων DW fam 13 28 2^{pe} a b c d ff₂ g₂ i q r *sy*r
 hier [non e k] Male Sod de latt.
ibid. — και (*ante* προφασει) D *it* (*praeter* e) vg
 42. ελθουσα δε D Sod⁷⁵⁰ 2^{pe} 604 *it* vg boh^{pl} sah Orig
ibid. — πτωχη D Sod⁷⁵⁰ 1416 2^{pe} *it*^{pl}
 † 43. — των βαλλοντων W fam 1 13 [non fam] 28 248 Sod¹⁰³³ 1442
it^{pl} [non a d k] *sy*r sin
 (xiii. 1 *fin.* + του ιερου D *it*^{pl})
 (2. αυτοις (*pro* αυτω) D Sod¹³⁴¹ *it*^{pl} sah^{unus} et βλεπετε D *it*^{pl}.
Cf Matt)
 2 *fin.* + και δια τριων ημερων αλλος αναστησεται ανευ χειρων D et W
 [non 2^{pe}] *it* omn et e k Cypr (*praeter* l q vg)
 8. — εσονται sec. DW Sod⁷⁵⁰ 213 2^{pe} 604 Sod¹³³³ 1416 1443 *it* vg *sy*r sin
 19. θλιψεις οικαι ουκ εγενοντο τοιαυται D(Φ) 115 2^{pe} 299 Sod⁷⁵⁰ 203 1178
 latt.
ibid. — ης (vel ην) εκτισεν ο θεος D Sod⁷⁵⁰ 27 265 2^{pe} Sod¹⁰⁹⁸ 1443 *it*^{pl}
 xiv. 3. του ιησου *pro* αυτου prim. [*lect. negl. Sod*] D *it*^{pl}
 9. αμην (— δε) ACFHMuWX Sod⁷⁵⁰ *al.* *it* (*praeter* a)
 20. λεγει (*pro* ειπεν) DΨ Sod⁷⁵⁰ 2^{pe} 604 Paris⁹⁷ latt
 29. λεγει (*pro* εφη) DΨ Sod⁷⁵⁰ *it*^{pl} vg
 (αποκρ. λεγει W 1 13 2^{pe} 604 Sod¹³³⁷)
 31. ελαλει NBDLΨ⁷¹² 892 Paris⁹⁷ *it*^{pl} loquebatur (*Rel*
*ele*γε)
 35. προελθων NB *al.* Sod⁷⁵⁰ et *it* et d *contra* D^{sr} plur προσελθων
 36 *fin.* + θελεις D Sod⁷⁵⁰ 2^{pe} *it*^{pl} vg^{LR}
 47. και εις W b c d ff₂ k q r *sy*r sin (D^{sr} και τις)
 50. >παντες εφυγον DW Sod⁷⁵⁰ plur latt sah [*contra* boh NBCLΔΨ]
 53. — αυτω NDLΔW Sod⁷⁵⁰ fam 13 [non 124] 2^{pe} 604 Sod¹³³⁷
it vg *Cf* pers

† Tisch omits to record 28. We see that W supports 28 here against D. Only a k of Latins follow D.

- Mark
xiv. 54. καθήμενος (pro συνκαθ.) D *it* (praeter *k*) *vg*
 68. *Habent* και αλεκτωρ εφωνησεν D *gr plur et latt omn* (praeter *c*)
 72. και ηρξατο κλαιειν D *Sod*⁰⁵⁰ 2^{pe} *it vg et δ* [contra Δ^{sr}
 και επιλαβων εκλαιειν]
 xv. 1. απηγαγον (pro απηνεγκαν) CDGNW *al. et latt* (quos *vide*)
 11. επεισαν (pro ανεσεισαν) D 2^{pe} *it*^{omn} (praeter *l*) *sed hiant*
b e f i q (εποιησαν *Sod*⁰⁵⁰)
 12. —ον λεγετε DAW *Sod*⁰⁵⁰ *aliq* 2^{pe} 604 *et Sod*¹³³⁷ *latt*
 19. ετυπτον αυτον καλ. εις την κεφ. D 2^{pe} *latt sah*
 23. και ουκ ελαβεν D *fam 1 latt*^{omn}
 29. οι παραγοντες (pro οι παραπορευομενοι) D *latt* (προαγοντες 2^{pe})
 38. εις δυο μερη D *it*^{omn}
 40. *Habent ην Gr plur et it*^{omn} [contra NBL *minn*^{duos} *et vg 1/2*
W-H Sod]
 44. ηδη (pro παλαι in sec loco) BDW *c*^{scr} *Sod*⁰⁵⁰ 1442 *latt jam...jam*
 46 *init.* ο δε ιωσηφ (pro και) DΣ *Sod*⁰⁵⁰ *pauc gr. latt*^{omn}
 xvi. 1. —ελθουσαι D *it*^{pl} (*sed W εισελθουσαι*)
 3. >τις ημιν αποκυλ. D 2^{pe} *it*
 4. αποκεκυλισμενον D *Sod*⁰⁵⁰ 2^{pe} *it* (*revolutum et n amotum*)

NOTE.—*Soden* is very obscure in Mark as to W and ⁰⁵⁰. He merely uses a small *f* as a rule to indicate these “followers” of D. When the above list was compiled I was not in possession of the new edition of *Sod*⁰⁵⁰. I have since received it and done what I could to add this witness properly, and remedy my previous unsatisfactory study of von Soden.

P.S.—As to the historic presents in St. Mark referred to on pp. 101 *seq.* of this essay, refer to Sir John Hawkins’ *Horae Syn.* p. 213/214, and observe what he says of the exceptional use of the historic present 151 times by the special translator of 1 Kings in the Septuagint. On p. 214 he sums up thus:

“In proportion to the comparative length of their works, no one of the many translators or writers of the LXX equals Mark in the frequency of this usage, though the translator of 1 Kingdoms is not very far distant from him. On the whole then it remains a notable characteristic of Mark, though not so exclusively as was claimed in the first edition of this book.”

On p. 144 *seq.* may be seen Sir John’s lists of historic presents in Mark where *λεγει* (*ait*) occurs very frequently. Have we sufficiently considered the frequent use of *ερχεται* in Mark for *ηλθεν* of the synoptists, perhaps growing out of the work of a translator from the indeterminate Latin *venit*?

CHAPTER VII.

CONCERNING THE GREEK OF D AND THE TESTIMONY OF THE FATHERS IN ST. MARK.

"But if this be true for a single one of the errors examined, we are obliged to admit that a Latin translation of the Gospels already existed in Tatian's time, and, that being so, we conclude further that the text which Tatian employed was either an early Latin text or the Greek of an early bilingual text. The two hypotheses are not so very far apart; and either can be supported from the phenomena exhibited by the variants of Tatian's text; upon the whole, I incline to think that a Latin text was employed."—Rendel Harris, 'Codex Bezae,' p. 176/7.

"But scholars are only yet on the threshold of these enquiries, and immediate results are not to be anticipated. Over-hasty hypotheses and premature generalizations will not help in the end: it is to the accumulation of new material, like our Latin Clement, and to the patient questioning and cross-questioning of the whole body of witnesses, singly and together, that we must look for real advance." (C. H. Turner: St. Clement's Epistle [*in re* the Latin version] and the Early Roman Church, p. 249 in 'Studies in Early Church History': Oxford, 1912.)

(1) *As to the Greek of D.*

Another thing which we may observe in the Greek of D (which is certainly later than the Latin of *d*) is that among the harmonies which we notice in D with the Greek of Matthew or Luke the points are frequently confined to their *words*, and the process is not so much of the nature of borrowing *phrases* as of consulting the synoptic Greek for assistance when *translating* the Latin of Mark into Greek. Thus observe in the following instances *words* substituted, not *phrases*, as at:

- Mark
vii. 19. εἰσέρχεται et ἐξέρχεται (*pro* εἰσπορεύεται et ἐκπορ.) D^{sr} sol (*cf* Matt)
x. 46. ἐπαίτων (*pro* προσαιτων vel προσαιτης) D^{sr} 2^{pe} Sod⁷⁵⁰ Orig (*cf* Luc)
xiii. 34. ἀποδημῶν (*pro* ἀποδημος) DX Sod⁷⁵⁰ pauc (*ut* Matt xxv 14)
xiv. 44. ἔδωκεν D^{sr} sol = Matt xxvi. 48, while *d* and latt^m = *dederat* in Mark as δέδωκει the other Greeks, but *a c k* retranslating the Greek of D = *dedit* [Sod⁷⁵⁰ δέδωκεν].
ibid. σημειῶν D^{sr} 1 Sod⁷⁵⁰ pauc (*pro* συσσημῶν) (*ut* Matt)
64. δοκεῖ (*pro* φαίνεται) D^{sr} Sod⁷⁵⁰, and NΣ [*hiat* Φ] 28 [but not W] 2^{pe} [but not 604] Sod¹³³⁷ = Matt xxvi. 66
xv. 10. ἦδει (*pro* ἐγινώσκεν) D^{sr} W Sod⁷⁵⁰ 1 13 2^{pe} Sod¹³³⁷ = Matt xxvii. 18

Observe in this same verse the reference of D is direct, for he takes Matthew's *παρέδωκεν*, against his *d* = *tradidissent*

Mark

(*παρεδωκεισαν Gr. plur*) which said *παρεδωκαν* a renders *tradiderunt*.

- xv. 11. *επεισαν (pro ανεσεισαν)* D (*Sod⁰⁵⁰*) 2^{pe} *ut Matt. xxvii. 20*
 17. *επιτιθεασιν (pro περιτιθεασιν)* D *et latt (praeter k superponunt)* *cf Matt Jo επεθηκαν.*
 36. *πλησας (pro γεμισας)* D *Sod⁰⁵⁰* 2^{pe} 604 *Sod²⁴³* *cf Matt xxvii. 47*
 † 47. *εθεασαντο (pro εθεωρουν)* D *Sod⁰⁵⁰* 2^{pe} *cf Luc xxiii. 55*

(2) *As to independence of D.*

The above are interesting samples, because D has other perfect independence in translation as at:

- ii. 21. *επισυνραπτει* D^{sr} *sol (επισυναπτει W) pro επιραπτει (adsuit)*
 iv. 15. *αφερει* D^{sr} *sol (αρπαζει ΝCΔ ut Matt) pro αιρει [et Luc] (aufert vel tollit)*

(N.B.—Here it is ΝCΔ which borrow from Matthew).

21. *απτεται (pro ερχεται vel καιεται)* D^{sr} *sol*
 v. 19. *διαγγειλον* DW 1 13 28 604 (*pro απ- vel αν-αγγελου rell*)
 26. *επι το χειρον (pro εις το χειρον)* D^{sr} *Sod⁰⁵⁰* 2^{pe} 604
 vi. 36. *εγγιστα (pro κυκλω rell omn gr)* D^{sr} *sol cum 604 (ut proximas latt^{omn})*
 vii. 4. *τηρειν (pro κρατειν)* D^{sr} *sol*
 ix. 20. *εταραξεν (pro εσπαραξεν vel συνεσπαραξεν)* D^{sr} *sol*
 x. 14. *παιδαρια (pro παιδια)* D^{sr} *sol (d pueros)*
 xi. 32. *αληθως (pro οντως)* D^{sr} *sol [Male Sod de Ν] (Latt vere)*
 xii. 14. *επικεφαλαιον (pro κηνσον)* D^{sr} *Sod⁰⁵⁰* 124 2^{pe} *k (et Soden⁰⁵⁰)*
 24. *γεινωσκοντες (pro ειδοτες)* D^{sr} *Orig*
 41. *καθεζομενος (pro καθισας)* D^{sr} *sol*
 xiii. 7. *θορυβεισθε (pro θροεισθε)* D^{sr} *pauc. [but θροεισθε also Matt xxiv. 6]*
 xiv. 61. *εσειγα (pro εσιωπα)* D^{sr} *sol*
 xv. 16. *καλουσιν (pro συνκαλουσιν)* D^{sr} *sol [contra d convocaverunt]*
 22. *αγουσιν (pro φερουσιν)* D^{sr} 13 2^{pe} (*latt perdux. addux. et c duxerunt*) *In Matt ελθοντες (Aliter Luc Jo)*
 29. *οι παραγοντες (pro οι παραπορευομενοι)* D (2^{pe} *προαγοντες nec mutat Cronin, sed par ??*)
 34. *εφωνησεν (pro εβοησεν vel ανεβ.)* D *sol*
 45. *παρα (pro απο)* D^{sr} W *Sod⁰⁵⁰* 1 124 2^{pe} *Sod¹³³⁷*

(3) *Concerning W and e; concerning the Fathers.*

Suppose that we did not own *e*. Then the first five chapters in St. Mark as represented by W would be absolutely unintelligible to us. We would simply think we had got hold of a new Greek recension of

† Tisch does not mention 2^{pe} (notaverunt c d ff₂ q). Cf also Mark xvi. 11 *εθεαθη*.

Egypt which had somehow influenced *b* and *c* in Europe. Instead of this, by the help of *e* we see another state of things altogether, and find that *b c e* were the influences on W. St. Mark's Gospel is the dark and difficult spot in textual criticism. The early quotations from it are exceedingly few, and instead of St. Mark standing out as the paramount and fundamental text used by the ancients before Origen, we find St. Matthew and St. Luke occupy this position in the sub-apostolic quotations. Did St. Mark's Gospel then remain only the European standard for one hundred years? Was it in Latin until it reached Alexandria via Carthage, or did it reach Alexandria directly in Latin or Graeco-Latin? These are the questions which may well exercise us. The early Greek quotations are very meagre. I subjoin a few for comparison.† The long one from *Const*^{vii. 31}, combining Luke xii. 35

† Mark i. 15. μετανοείτε εγγικε γαρ η βασιλεια των ουρανων.—*Const*^{ii. 53}

ii. 20. λεγει γαρ που ο κυριος περι εαυτον φασκων οταν απαρθη απ αυτων ο
(Luke v. 35). νυμφιος νηστεουσιν εν εκειναις ταις ημεραις.—*Const*^{v. 13}

A.D. 278 Quid enim ait sermo divinus? Quis enim potest introire in domum
Mark iii. 27. fortis et diripere vasa ejus nisi illo sit fortior?

—‘S. Archel Caschar in Mesop. Episc.’ *Galland*^{3.580}

A.D. 254 Denique cum conversarentur in Galilaea, dixit eis Jesus Incipit filius
Mark ix. 30. hominis tradi in manus hominum et interficient eum et post triduum
resurget.—‘Anon. Lib. de Rebapt.’ *Galland*^{3.367}

„ xiii. 35. παντα τα προστεταγμενα υμν υπο του κυριου φυλαξτε γρηγορευτε οπερ
Luke xii. 35. της ζωης υμων. Εστωσαν αι οσφυνες υμων περιεζωσμεναι και οι λυχνιοι
καιομενοι και υμεις ομοιοι ανθρωποις προσδεχομενοι τον κυριον εαυτων ποτε
ηξει εσπερις η πρωι αλεκτοροφωνιας η μεσονυκτιου η γαρ ωρα ου
προσδοκωσιν ελευσεται ο κυριος και εαν αυτω ανοιξωσι μακαριοι οι δουλοι
εκεινοι οτι ευρεθσιν γρηγοροντες οτι περιζωσεται και ανακλινει αυτους
και παρελθων διακονησει αυτοις ηφετε ουν και προσενχεσθε μη υπνωσαι
εις θανατον.—*Const*^{vii. 31}

Although a merger of Mark and Luke, the double underlined words = distinctly Mark.

(Matt. xxviii. 1 ...και οψε σαββατων ως ο Ματθαιος ειπε και πρωιας ετι σκοτιας ουσης
John xx. 1 ως ο Ιωαννης γραφει και ορθρον βαθεος ως ο Λουκας και λιαν πρωι
Luke xxiv. 1 ανατειλαντος του ηλιος και ο Μαρκος.—*Dionalex frag. Gall 3.592*
Mark xvi. 2)

Matt. xxviii. 1/6 το υπο του Ματθαιου λεχθεν ουτως εχει...ομοιως ο Ιωαννης...ο δε Λουκας
Jo. xx. 1 φησι...τουτω κατακολουθει και ο Μαρκος λεγων ηγορασαν αρωματα ινα
Luke xxiii. 56 ελθουσιν αλειψωσιν αυτον και λιαν πρωι της μιας σαββατων ερχονται επι
Mark xvi. 1, 2, 6. το μνημειον ανατειλαντος του ηλιου λιαν μεν γαρ πρωι και ουτος ειπεν οπερ
ταυτον εστι τω βαθεος ορθρον και επηγαγεν ανατειλαντος του ηλιου...
ηγερθη ουκ εστιν ωδε.—*Dion ibid.*

xii. 24. δια τουτο πλανασθε μη ειδοτες τα αληθη των γραφων του εινεκεν αγνοειτε
την δυναμιν του θεου (Mark xii. 24). *Pergens* ει δε τα αληθη των γραφων
αγνοειν αυτους υπεβαλεν δηλον ως ουτων ψευδων αλλα και εν το φηναι

and Mark xiii. 35, is interesting as introducing *εσπερας* for *οψε* in Mark. The Latins *e* and *k* both have *vespera* (for *sero* of the rest). Did this Latin influence *Const*, or did the Greek of *Const* (appearing nowhere else) influence *e* and *k*? Even *W* has *οψε*, so has *D*, and *d* = *sero*. So that *e k Const* stand apart here from both the *DW* tradition and the *SB rell* recension.

Again *Dion^{alex}* gives us the usual text of Mark:

Mark

- xvi. 1. *ηγωρασαν αρωματα ινα ελθουσαι αλειψωσιν αυτον*, but *D c d ff k n* (*hiat a*) *q* (*hiat b*) omit *ελθουσαι*,—(*W* has *εισελθουσαι*),—so that the two recensions Alexandrine and European remain quite different to the last.

Clem^{alex}.

A matter of considerable moment occurs at Mark x. 22 which may help us. Of course Clement is a free quoter, but here the quotation is quite certainly from St. Mark (*ταυτα μεν εν τω κατα Μαρκον ευαγγελιω γεγραπται*) for *Clem* begins *ο δε στυγνασας επι τω λογω απηλθε λυπουμενος*.

γινεσθε τραπεζιται δοκιμοι, ως δοκιμων και κιβδηλων λογων οντων και το ειπειν · διατι ου νοειτε το ευλογον των γραφων...—*Clem Homⁱⁱⁱ*

- Mark xii. 29. *ως αι γραφαι λεγουσιν εφη ακουε Ισραηλ κυριος ο θεος υμων κυριος εστιν* (Mark xii. 29).—*Clem Homⁱⁱⁱ*. This occurs on the next page to the foregoing, and probably both are from Mark.

Jo. iii. 5 *λεγει γαρ ο κυριος εαν μη τις βαπτισθη εξ υδατος και πνευματος ου μη*

- Mark xvi. 16 *εισελθι εις την βασιλειαν των ουρανων και παλιν ο πιστευσας και βαπτισθεις σαθησεται ο δε απιστησας κατακριθησεται*.—*Const^{vi. 15}*

xvi. 17/18. *του Θεου και σωτηρος ημων Ιϋ Χρν... καθως αυτος που φησιν... φησιν πασιν αμα... σημεια δε τοις πιστευσασιν ταυτα παρακολουθησει · εν τω ονοματι μου δαιμονια εκβαλουνσι · γλωσσαις καιναις λαλησουσιν · οφεις αρουσι και θανασιμον τι πιωσιν ου μη αυτους βλαψει · επι αρρωστους χειρας επιθησουσι και καλως εξουσι*.—*Hipp^{vel al} de charism. et Const^{viii. 1}*

- Mark viii. 31 or *...εβρα γαρ προ του σταυρωθηναι · δει τον υιον του ανου πολλα παθειν*
Luke xii. 22 *και αποδοκιμασθηναι υπο των γραμματεων και φαρισαιων και σταυρωθηναι και τη τριτη ημερα αναστηναι*.—*Justin^{1trivh 78}*

De nouo και εν τοις λογοις αυτου εφη οτε περι του πασχειν αυτον μελλειν διελεγετο οτι δει τον υιον του ανου πολλα παθειν και αποδοκιμασθηναι υπο των φαρισαιων και γραμματεων και σταυρωθηναι και τη τριτη ημερα αναστηναι.—*Justin^{1trivh 100}* (Cf *Iren*)

In both *Mark* and *Luke* *αποκτανθηναι* is used for *σταυρωθηναι* of Justin.

- Mark xiii. 22 *ειπε γαρ...* (follows Matt. vii. 15, 1 Cor. xi. 18, Matt. vii. 15)... και
Matt. xxiv. 11 *αναστησονται πολλοι ψευδοχριστοι και ψευδοαποστολοι και πολλους των πιστων πλανησουσιν*.

Neither in *Mark* nor *Matt.* is *ψευδοαποστολοι* used.

Already we have had indications in *Clem* of a lost Greek base or of a Latin original in v. 34 ἀπελθε εἰς εἰρηνην for υπαγε (πορευου some) εἰς εἰρηνην. Now we come to a much more important point. St. Mark is careful to distinguish between κτηματα πολλα (that which the young man possessed) in x. 22, and οἱ τα χρηματα ἔχοντες (generally speaking of others) in x. 23. The Greeks are agreed here, except D πολλα χρηματα and 116 χρηματα πολλα in ver. 22, but I shall give reasons for thinking that D *d* do not preserve here the original text, but rather that *b k* have it. Further observe that 2^{pe} and 604 do not coincide with D here as they so often do, and D is left alone with one cursive 116 about which we hear nothing much elsewhere, so that the change from κτηματα to χρηματα was probably arbitrary. Now in verse 22 for κτηματα πολλα *b* says *multas pecunias ET AGROS* and *k* has *multae divitias ET AGROS* and *Clement* = χρηματα πολλα και αγρους. This, as Barnard points out, is without other Greek support. The point to notice first is that *Clement* has χρηματα for κτηματα, but he adds και αγρους coinciding with *b k* of the Latins.

(ff₂ [Buchanan] has a kind of conflation of κτηματα and χρηματα writing *multas possetsionis et pecunias*.)

This passage would not mean so much to us if we had not previously had the illuminating exhibition of the first quire of Mark in the ms W, which provides us with a completely graecised text of the Latin conjunction *b e* in Mark i.-v. From vi. 9-xii. 37 *e* is missing, but is replaced by *k* from viii. 8 onwards, so that the combination *b k* takes the place of that of *b e* in the earlier chapters. Now these combinations *b e* and *b k* point to the old European-African common base of the original Latin in St. Mark. And I have stated elsewhere that *b* is probably an older form of the *d* text. We know how largely in other Gospels *Clement* is indebted to the D or "western" text whether alone or in combination, so that here when he agrees with *b* it is no accident, and when *k* confirms *b*, it links up Italy, Carthage and Alexandria.

We are now at last squarely up against this proposition. Did *b* and *k* get this reading from translating κτηματα πολλα so as to give the sense as opposed to χρηματα, or did *Clement* derive his Greek χρηματα πολλα και αγρους from the Latin of *b k*? Or are both due to a more ancient foundation, Greek, or graeco-latin going behind *Clement*? To ascertain this, or to try to ascertain it, we must enquire what the other Greeks and Latins do.

SBW then and all Greeks (but D) are agreed as to κτηματα πολλα which can be a Greek rendering of *multas pecunias et agros*, just as well as the latter can be a proper translation of κτηματα πολλα. But the fact that *Clement* says χρηματα πολλα και αγρους lends force to something earlier than the Greek of SBW etc. †

† This does not prevent *Clem* when quoting freely in verse 29 from employing και, χρηματα to cover η αγρους.

As to the other Latins, *f q* by *divitias multas* may be translating *κτῆματα πολλά* or *χρηματα πολλά*; but probably the former.

c δ al. and *vg* "*possessiones multas*" or "*multas possessiones*" clearly point to *κτῆματα πολλά*. *a* = *magnam pecuniam*, and is rather beside the mark. Horner's note in *sah* is inadequate, and Tischendorf, as Barnard points out, does not properly represent Clement at all. [*Soden* also neglects *Clem.*]

But it may be regarded as certain that *κτῆματα πολλά* is the settled Greek text from 350 A.D. onwards. Why then should we pay so much attention to *Clement b* and *k*? For the reason that *W* in the earlier chapters of St. Mark shows us an entirely different Greek recension from any other, apparently based upon *b e* [Clementine quotations here are absent] and so, when we meet later the conjunction *b k* supported by Clement's Greek—and that after *W* has drifted away to a more conventional Greek text after chapter v.—we are forced to consider it much more particularly than we should otherwise have done.

To return to *D*. Here we find *πολλά χρηματα* without *και τους αγρους*. The order doubtless due to that of *d*: "*multas pecunias*." Now observe that the wording of *b* is the same: "*multas pecunias*" (differing from the wording of all others [*Tisch* is wrong as to *ff*₂]). He (*b*) merely adds "*et agros*." Is this a conflation? No. There is nothing to conflate. Is it a gratuitous addition? No. For the sense calls for it. It seems therefore as if *d* were the culprit who suppressed "*et agros*" thinking it an unnecessary amplification. If he did not do this, how then did all the rest get *κτῆματα* instead of *χρηματα*? And how is it that *Clem* while having *χρηματα* of *D b d* yet supplies *και αγρους* with *b k*?

We are forced to the conclusion that *Clem b k* with the longest text here represent an original form, lost to *NBW* for the same reason that Mark v.-xvi. in this early text-form is lost to *W*, who uses one text (= *b c e*) in his first quire, and quite another thereafter. This later text shows traces of bilingual influence, but is of another character and cast to that used for the early chapters. Something happened then, of which we are unaware, and we can only surmise the reasons for this state of things from internal and circumstantial evidence.

One thing stands out paramount. *Clement must have been in possession of a Marcan text in chapter x. closely allied to that shown by W b e in the earlier chapters*, and so when Mr. Sanders says "Someone had to send to North Africa for the beginning of Mark" (in order to explain the situation as to his *W* in *ch. i.-v.*) I think this illustration tends to show a different state of things. It shows that this Latin text of *b + e*, *b + k*, was in existence already in Greek Egypt in Clement's day, and whether in Latin form or as a Graeco-Latin, it perished in Greek Egypt (owing to the persecutions or otherwise), so that only a fragment remained accessible to *W*, and nothing of it in Greek remained when *NB* took up their task of copying.

As to these Egyptian traditions note that 28 sometimes opposes W, and goes *behind* W. For example, at Mark x. 21 we are to read with *Clem* and 28 *Sod*^{1033 1337} only: ο δε ιησους εμβλεψας (-αυτω) of the self-righteous young man rendered famous in *Matt* xix., *Mark* x., *Luke* xviii.

Mr. Barnard has supplied us with a most interesting apparatus on what follows in *Clem* as to Mark x. 23 *seq.* It is all so frightfully involved that it would be too long to discuss at length here.

His παρα θεω δυνατον in x. 27 is closely paralleled by *d* and *k* plus *ff*₂ *a*, while D in Greek with παρα δε τω θεω δυνατον is close, but 157 closest with παρα δε θεω δυνατον without the article. The δε seems to belong to the basic text, although *Clem* omits, but the absence of the article before θεω makes for a thoroughly Latin text in *Clem*.

In x. 30 the very difficult Clementine εις που (for εν τω αιωνι) which worries Barnard, for it is repeated later (Q.D.S. § 4, § 25) many pages apart, seems to represent εσθ' οπου and must be some kind of a colloquial equivalent of *in aeuo* of the *Latin b d*, which short Greek form would fit the lines of a Graeco-Latin bilingual in Clement's hands to correspond with the six letters in "INAEUO."

Another small matter attracts close attention.

x. 25. For the Greek ευκοπωτερον, *Clem* uses ευκολως, ραον, and θαττον.

Mr. Barnard says:

"ευκολως (in 938) must be a mistake, perhaps for ευκοπωτερον, the true reading in all three Gospels. ραον (in 936) appears to be unsupported, but is an easy sense variant (cp. *Latin facilius*). With θαττον (950, 440) compare ταχειον in D." As to D, there is a "window" in the parchment here which only leaves τειον, but we may assume αχ. This then makes four Greek variants as between D and *Clem* for *facilius* (which word is constant in Mark, Matt. and Luke among the Latins for ευκοπωτερον), namely ταχειον, ευκολως, θαττον, and ραον.

Now it requires a stupendous feat of imagination to suppose that, when quoting Mark's Greek, Clement should indulge in three alternative Greek renderings for *facilius*, and yet neglect both the common text of the other Gospels ευκοπωτερον and also that of D's Greek ταχειον, if he were not himself more familiar with Mark in a language other than Greek.

It seems quite clear from this passage that D was translating *d* into Greek. Many other places confirm this (*vide supra*). Was not Clement doing the same?

There are other things against this, however. For while *d* has in this very verse *transire*, D has διελευσεται opposite, which *Clem* (διεκδυσεται Q.D.S. §2) supports as to construction with εισελευσεται, Q.D.S. §4 and §26, but διελευσεσθαι (*Strom*).†

† But consider x. 30 "νυν δε εν τω καιρω τουτω" *Clem* with *d* "nunc in hoc tempore" in Mark's pleonastic manner while D^s omits νυν, having only "εν τω καιρω τουτω."

Of course *Clem* shows some of the same traces in the other Gospels and from Luke vi. 29, where NDW 604 892 alone among Greeks with *Clem*^{bis dis} *Orig*^{ter dis} use εις

Further *Clem* reads *τρηματος* once (with *Σ* in Mark, *ΣB* Matt, *ΣBD* Luke) against *τρομαλιδος* of D in Mark.

I cannot clear away the labyrinth of complications—it is never possible to do so in a passage common to three Evangelists like this†—but I think consideration will show here that the Greek text of Mark was not *fixed* in Clement's day in Alexandria, and the natural inference is, in the light of all else and of W's first quire of Mark (= *e*), that a *Latin* of St. Mark's Gospel existed in Alexandria in the second century.

Consider now St. Jerome's very deliberate statement (obtained from tradition or written documents and no doubt from Papias partly or from his source) in his 'Catalogus Scriptorum Ecclesiastorum':

"*MARCUS discipulus et interpres Petri juxta quod Petrum referentem audierat rogatus Romae a fratribus breve scripsit Evangelium. Quod quum Petrus audisset probavit et Ecclesiis (al. Ecclesiae) legendum sua auctoritate edidit (al. dedit)... Assumpto itaque Evangelio quod ipse confecerat perrexit Aegyptum, et primus Alexandriae Christum annuncians constituit ecclesiam... Mortuus est autem octavo Neronis anno et sepultus Alexandriae succedente sibi Aniano.*"

If this statement be studied in the present connection it seems to me to be somewhat illuminating. St. Mark is here said to have reached Egypt with his Evangel in his pocket. What was that Evangel? If it

την σιαγωνα for *ἐπὶ τὴν σιαγωνα* with all Latins in *maxillam*, it is quite easy to presuppose a Graeco-Latin in Alexandria in the second century. The coptic expression here is *exñ* or *Ḍen*.

Cf Luke xiv. 26 *ἐμος μαθητης* twice by *Clem* alone for *μου μαθητης*. What is this but the Latin *meus*?

Cf also Luke ix. 29 *ἡλλοιωθη* D *d* (*mutata est*) *e* (*commutata alia*) *copt syr arm aeth* and *Origen, Arnob.*

Note that this follows sharply after ver. 27 where *Origen* (*του δε λουκα*) is alone with D and *Theodot.* for *τον υιον του ανου ερχομενον εν τη δοξη αυτου* instead of *την βου. του θεου*.

Of course Clement exhibits "Western" or foreign readings in the Gospels outside of St. Mark, and although they sometimes indicate apparent translation they do not seem to hold quite the same position as those referred to in St. Mark. For instance John i. 3 *χωρις* is used six times and *αυεν* only once; x. 11 *αγαθος* five times, *καλος* once, xiii. 33 *μικρον* twice, *ολιγον* once. Note however Matt. v. 19 *μεγιστος* and *maximus Cypr.* vi. 21 *νους* (*cf Justin and copt*), xiii. 11 *το μυστηριον*, xv. 18 — *εκ της καρδιας εξερχεται*, which occupies one line in D *d*, xviii. 20 *παροις*, xxvi. 27 *λαβετε πιετε* with *b h syr* and *Cyr Epiph* and Roman liturgy; Luke vii. 25 *διαγοντες*, xii. 11 *φερων* *υμας εις*, xiv. 8 *αναπιπτε*, xxiv. 48 *φαγων* as *b ff₂ q*.

At Jo. x. 16 *και εις ποιμην* *Clem* writes with *latt*, but not *d*!

Latin appears everywhere. It can be detected in Marcion's Greek of Luke; and observe *Chron* alone at Luke ii. 7 using *ανεθηκεν* for *ανεκλινεν* where *vett plur* have *posuit* for *reclinavit* of *vg*.

We may also pause to consider the agreement of Clement of Alexandria's Greek quotations from the Epistle of his namesake Clement of Rome with the Latin version of this Epistle discovered by Dom Morin (see Turner: *Studies in Early Church History*, p. 253) in connection with a possible Graeco-Latin version of *Clem^{rom}* in Alexandria.

† See above, pp. 45/46.

was in Latin or even in graeco-latin form, Clement's heritage (within a hundred years or so) is explained as partaking largely of the Latin base of Mark's document "quod ipse confecerat" at Rome under the direction of Peter. The semitic doublets (referred to elsewhere) as gathered from Peter's preaching or instruction (and in preaching what more likely than these emphatic pleonasms), dressed in the *Latin* language of somewhat flowery rhetoric of the time, appear in Mark's narrative. Here, in Mark x. 25, we are only considering "*facilius*," but it seems a good place to quote St. Jerome's account of the transfer of the Marcan Evangel from Rome to Alexandria, whether in accord with the strict facts governing the case, or not. Athanasius continues to repeat this tradition, and Eusebius (3 § 39, 6 § 25) carefully chronicles the matter. The latter, quoting from the 'Hypotyposes' of Clement, gives his version as follows: "He says that those which contain the genealogies were written first; but that the Gospel of Mark was occasioned in the following manner: 'When Peter had proclaimed the word publicly at Rome and declared the Gospel, under the influence of the Spirit: as there was a great number present they requested Mark, who had followed him from afar, and remembered well what he had said, to reduce these things to writing, and that after composing the Gospel he gave it to those who requested it of him. Which when Peter understood he neither hindered nor encouraged it.'"

Were there any other *Greek* authority for *ταχειον*, *θαττον* or *ραον*, it would surely have been reflected in some of our Greek or Latin documents. As *facilius* is constant in the Latins, what more natural than the assumption that Clement was building on *Latin* foundations?

Remains to consider *ευκολως*. Mr. Barnard says this must be a mistake,† but this assumption is extremely doubtful. It may be intended to convey the comparative degree of *facilius* and in fact conveys also the "nimbleness" involved in *θαττον* or *ταχειον*, while being a better verbal antithesis to *δυσκολον* (*δυσκολως* in the parallels) than *ευκοπωτερον*.

Consider further Clement's unique *αποληψεται* for *λαβη* in x. 30, using the future. Comp. *a d q* "accipiet" against "accipiat" of the others [*k* "relinquet"]. And observe that D (*a b d ffz l* + accipiet) ADD *λημψεται* at the end of verse 30 after *ζωην αιωνιον* (*c* + accipiet there and *k* + consequetur, cf *syr sin*).

† Page 33 note, and page 35 note, "the meaningless *ευκολως*." But compare Mark ix. 43 and 47 *καλον εστι σε κυλλον...η* and *καλον εστιν σε...η* just as in Matt. v. 29 and 30 *συμφερει γαρ...και μη* where the comparative degree is absent in the introductory clauses. The Latins follow suit. Cf Mark ix. 43 47 *bonum est...quam*. In *k* indeed *bonum...quam* in ver 43, *melius...quam* in ver 47. Cf also Matt. xviii. 8 9, Luke xv. 7 xvii. 2, 1 Cor. xiv. 19, and cf Blass pp. 142/3, "for which there are classical parallels." And above: "The positive may be used with the meaning of the comparative (or superlative): this occasionally takes place in the classical language, but it is mainly due to the example of the semitic language which has no degrees of comparison at all."

Once more (*Matt* xxii. 37, *Mark* xii. 30, *Luke* x. 27) we find *Clement* following a shortened form. He has but two clauses: ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυναμὸς σου. Cf 157 *k* *r*₂ (only among Greeks and Latins) and *Justin*. *Mcell*^{Ens} also thus “κατὰ Μάρκον” . . . ἐξ ὅλης τῆς ψυχῆς (*cod Ven καρδίας*) σου καὶ ἐξ ὅλης τῆς ἰσχυρὸς σου.

Finally *Mark* xii. 41/4 = *Luke* xxi. 1/4 we find in a rather free quotation the expression (*ver* 42) τὴν δὲ χηρὰν χαλκοὺς δύο... See *Barnard*'s note where he says *Clem* follows *Mark* rather than *Luke*, and observe with him the Greek equivalent of the *copper* shown by

aera minuta duo *b* ff₂, aera duo *c d i q* in *Mark*.

Now *aera duo* of *d* stands right opposite λεπτά δύο in *D*^{sr} at *Mark* xii. 42. There is nothing in *D* about χαλκοὺς. In *Luke* xxi. 2 *d* has duo minus quod est codrantes opposite δύο λεπτά ο ἐστὶν κοδριντής. There *a* has duos quadrantes and *s* quadrantes duo. The *vg* has there aera minuta duo as *c f* ff₂ *i l q r*, or duo aera minuta as *e*.

It is the Latins therefore who supply “brass” or “copper” whether in *Luke* or *Mark*, so that the source of *Clement*'s χαλκοὺς δύο is very clear. There is no Greek authority for χαλκοὺς, not even *D* nor *W*. The only authority is the χαλκὸν in *Mark* xii. 41, but this is quite different from *Clement*'s χαλκοὺς δύο of verse 42, which corresponds exactly to the aera duo of *d c i q* (*k* follows the Greek with minuta duo).

In such a connection observe the occasional and definite agreement between *D* and *Egypt*, as at

Mark

xv. 47. τον τοπον οπου (*pro που*) *D c d* ff₂ *q arm sah*

This is the regular Coptic method which *Sod:n* overlooks by not reporting *sah* in his notes.

Tertullian.

Tertullian's first important and genuine *Marcan* quotation for our purposes occurs at ix. 6 concerning the transfiguration, which runs “nescit quid diceret Petrus.” This distinctly shows the two old streams, for *NBC*LD*^{sr} 1 28 33 2^{pe} 604 892 *Paris*⁹⁷ *k boh* and *Orig*^{bis} have ἀποκριθῆ (ἀπεκριθῆ & *Orig*) while *D* and the rest and *aeth syr* have λαλήσῃ or λαλήσει, and *W* graphically λαλεῖ with *sah*, while *Sod*⁵⁰ = ἐλαλεῖ. The Latin of *d* is loquebatur, but *a c* ff₂ *n q* = loqueretur, while *b* (with *f i l r r*₂ δ† *gat aur vg*) has the diceret of *Tertullian* (*Tisch* neglects *Tert*). Thus in *Tertullian*'s time the diceret of *b* had not been changed to the responderet of *k*, and *sah* shows that the first Egyptian flow of the text was diceret or λαλεῖ and not ἀποκριθῆ. Hence ἀπεκριθῆ of *Origen* and his friends (observe

† δ indeed has diceret right over Δ^{sr} ἀποκριθῆ. Correct *Tisch* Δ to Δ^{sr}. He hardly ever distinguishes, which is most annoying, as Δ in *St. Mark* so constantly goes with the Egyptian group that we must know when δ opposes.

that 33 Paris⁹⁷ are involved in the change) is younger than Tertullian or forms a different recension. *Sod* quotes *Orig* for λαλει, but see *Tisch*.

(The Persian here, if correctly translated, has a very curious way of putting it: "*Et adhuc prae metu concepto ac terrore in sermone erat,*" thus obviating the difficulty of using either λαλησει or αποκριθη, but holding the graphic λαλει by innuendo.)

Mark

- xiv. 13. Tertullian's next important quotation is "Cum ultimum pascha dominus esset acturus missis discipulis ad praeparandum *Invenietis* † inquit *hominem aquam baiulantem*. Now no Greeks Latins nor *syr copt* appear to have anything concerning this man but that "*a man* (*ανθρωπος*) will meet you (in Luke as in Mark, all *υπαντησει* or *απαντησει* and all *occurret vobis*, or *obviabit d* in Luke), not that "*ye will find a man.*" The only authority for *invenietis* is the *aethiopic*, another link between Carthage and Greek Egypt! Talk of Latin texts in Egypt. Here is as startling an instance as any I have brought forward elsewhere. It is not noticed in Tischendorf nor by Horner, nor by von Soden in his, the latest, critical edition.

Unfortunately there seems nothing else to be gleaned from Tertullian's scanty references to the Marcan Gospel, but if it had been held in that esteem which modern scholars accord to it it is impossible to conceive such neglect of it by the early Church Fathers, for one and all they prefer to cite from St. Matthew and St. Luke.

Justin.

- viii. 31. As to *Justin's* use of *σταυρωθηναι* for *αποκτανθηναι* all seem to be against it except *Iren* and *Clem*, and D has *και αποκτανθηναι* on one line, but *d* omits altogether, thus throwing out of gear the relation of Latin to Greek for no less than eleven lines. They only come together again in ver. 34 where

d has *deneget se ipsum*
et tollat crucem suam } in two short lines

and D, just before turning the page, puts this into one line:
αρησασθω εαυτον και αρατω τον στρν αυτου.‡

Thus *d* probably was aware of a textual difference. To show how one matter can illustrate another, a reference to Evan 157 will show another (unique) omission in that MS in this verse of *πολλα παθειν και §*

† So two mss, and the two others *convenietis*.

‡ We have to infer from this that the Greek of D or of the parent of D, although occupying the left-hand page of honour, was copied *after* the latin side *d*.

§ *b* exceptionally has "*omnia pati et.*"

which seems to show that there was some trouble in an old parent as to the line arrangement of both *d* and 157. In the long lines of D^{sr} *καὶ* begins six consecutive lines in vv. 31/32 so that there was room for trouble.

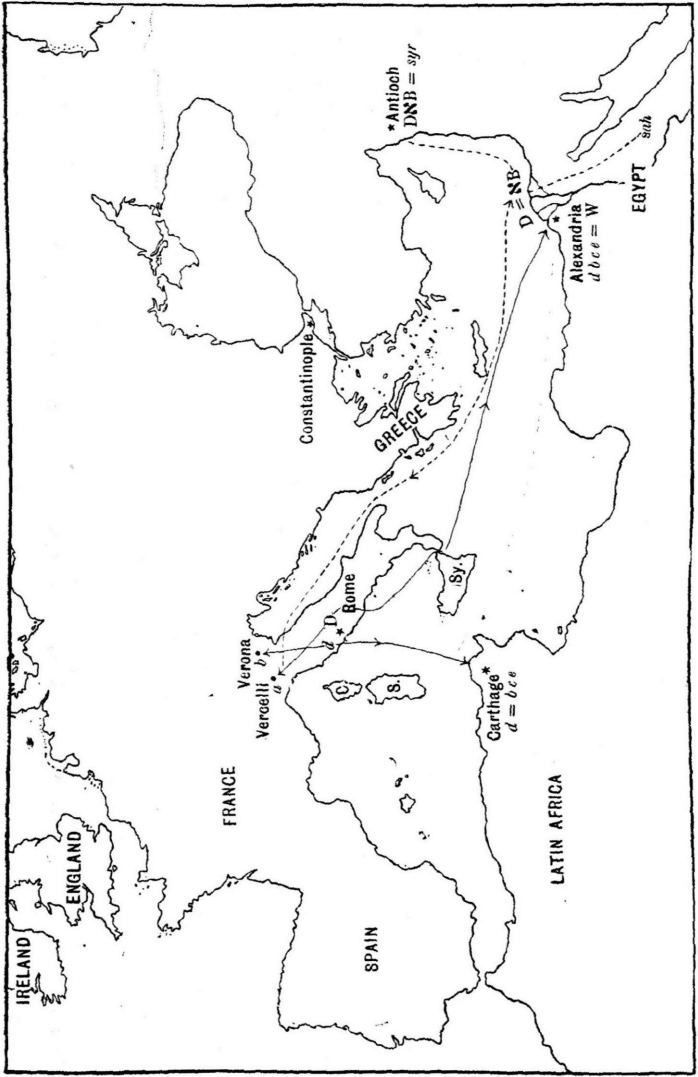
Add to this that in the versions the word for *παθεῖν* and *pati* has been somewhat expanded to include torture, as

pers^{int} multum cruciatum pateretur,

aeth^{int} multum injuriae inferrent,

and it begins to look as if a complicated interaction among early documents had confused *pati*, *crucifigi*, and *occidi*.

POSSIBLE COURSES OF TRANSMISSION OF ST. MARK'S LATIN,
GREEK, AND OR GRAECO-LATIN GOSPEL.



CHAPTER VIII.

B IN ST. LUKE'S GOSPEL.

Example of editing by B.

Luke

- viii. 25. — *και υπακουουσιν αυτω* B 604 and *aeth* (*Cf Marc iv. 41*). Possibly a harmonistic attempt. If the omission be really neutral, why do *W-H* not follow it? [*Soden's* only new witness is 050*? Now 050 throughout Luke is close to B, in Mark to D as well as B, while in Matthew it favours *Σ* as much as B.]

The "longer" text in B.

- xii. 14. We have to choose between

or	κριτην simply	D 28 33 c d syr cu sin Tert ^{marc}
	κριτην η μεριστην	NBL min alig
	δικαστην η μεριστην	AQRWXΓΔΠ unc ¹⁰ al. pl (μερ. η δικ. c ^{scr} <i>aeth</i>) αρχοντα η κριτ. η μερ. Sod ¹¹³² while 157 treats us to αρχοντα και δικαστην (<i>ex Act vii. 27</i>)

Tertullian is very definite for *κριτην* alone. The *sah* is mixed, and Horner's text follows the ms which chooses *μεριστην* as a substitute for *κρ. η μερ.*!

I think there can be no doubt here who has the correct text, and that is the small group D 28 33 c d syr cu sin Tert. *Cf. Merx* vol. ii. p. 302 "Das jüdische Recht kennt keine besondern Erbtheiler, es war Aufgabe höchstens eines *רַב* = Richters."

157 emphasises the matter of an amplification by its improvisation from Acts vii. 27 (= Exod. ii. 14).

Then again close by at Luke xiii. 27 — *ποθεν εστε* D 56 58 61 291 d (e) Clem^{rom} Orig Hier, clearly the "shorter" text, not adopted by B nor by *W-H* nor by *Soden*.

Rough List of Approximate Solecisms.

(For further particulars see Part II. under "Differences between *Σ* and B.")

- ii. 22. — *του (ante καθαρισμου)* B^{sol}
 47. — *οι ακουοντες αυτου* BW (*Orig^{int}*) Ψ?? [*Sod non Lake*]
 48. *ζητουμεν (pro εξητουμεν)* *Σ** B 69 (6^{pe}?) followed by *W-H*, but this is *coptic* again! *Sah* has plainly the present *ἐγγινη*. The imperfect would have the prefix *παπ* (and the perfect *εταν*). *Boh* two mss express this imperfect *παπκω†* against *ἐκκω†* by all the rest. But *boh^{pl}* actually write *ζηππε ις πεκιωτ πεμ ανοκ πανοι πεμκαρ ηρητ πε ἐκκω† ηρωκ*: "Behold thy Father and I we were grieving in heart, we seeking thee."

- iii. 4. *βιβλιω*

B^{sol}

Luke

- iii. 8. αξιους καρπους (*pro* καρπους αξιους) B *Orig soli* (*contra vell et Orig^{int} bis*)
33. — Αμιναδαβ B^{sol} (owing to confusion as to whether to read Adam or Aminadab; see coptic versions which vary here). Actually omitted by *W-H* on the sole authority of B.
- iv. 23. γενομενα εις την καφαρναουμ (*pro* γεν. εν τη καφ.) NBW (DL *fam* 13 604 892) followed by *W-H txt* without marginal alternative.
- See also
44. και ην κηρυσσων εις τας συναγωγας (*pro* κ. ην κηρ. εν ταις συναγωγαίς) NBDQWΨ *min pauc.*
- v. 3. εκ του πλοιου ειδιδασκεν (*pro* εδ. εκ του πλοιου) B^{sol} followed by *W-H*. This change of order is adopted by ND *d e* but εν τω πλοιω ειδιδ. is their version.
17. +οι (*ante* νομοιδιδασκαλοι) } B^{sol} B goes wild here about the +της (*ante* κωμης) } article. Having οι φαρισαιοι with BS a few *boh* [*not sah*, see D τους φαρ.] but following it και οι νομοιδιδασκαλοι (without *boh sah*) οι ησαν εληλυθοτες εκ πασης της κωμης της Γαλ. The latter quite alone and unnecessary.
19. παντων (*pro* του Ιησου) B^{sol} Cf *Marc* ii. 12 harmonistic omission
- vi. 26. — οι πατερες αυτων B 604 *syr sin sah soli*
31. — και υμεις B 604 Paris⁹⁷ a ff₂ l *W-H*
34. — εστιν B 604 e *aeth* [*W-H*]
37. δικαζετε B Paris⁹⁷
- ibid.* δικασθητε B^{sol}
- vii. 35. δικαιωθη (*pro* εδικαιωθη) B^{sol}
39. ο προφητης BΞ et P^{scr} soli et *W-H*
47. +και (*ante* ολιγον αγαπη) B 892 Paris⁹⁷ soli cum *Evst antiq gr-copt* (*post fragm Tr, vide Amélineau, p. 52*)
- viii. 13. αυτοι (*pro* ουτοι) B^{sol} (*Sod^{duo} cf. a c r*)
23. >εις την λιμνην ανεμου B Paris⁹⁷ a soli
25. — και υπακουουσιν αυτω B 604 *aeth* (*Sod⁷⁵⁰*)
27. τις ανηρ B^{sol}
35. — του (*ante* Ιησου) Instead of accusing B everywhere (I have not referred to the frequent loss of *ο* before *Ιησους*) of slurring the article in connection with our Lord, we may perhaps connect this also with Latin influence [see just above viii. 29 *απο* used for agency instead of *υπο* by BΞ alone = *a* of Latin]. *W-H* actually place του here in viii. 35 in square brackets as if B had done some clever thing. In viii. 41 they are pleased to omit on the strength of N*BPS c^{scr} (N corrector thought differently!). *Soden* reports no other witness for — του at viii. 35.
43. — εις ιατρον προσαναλωσασα ολον τον βιον B *arm, cf. D sah etc.* Omitted by *W-H*. Noted in 'Genesis,' p. 401.

Like

viii. 45. — και οι μετ αυτου BII 604 *min^s sah (syr)* In Mark there is not countenance for the omission, the phrase being ελεγον αυτω οι μαθηται αυτου. How did the omission arise here then? (followed by *W-H*, no word in margin). Well there are two variations of reading, και οι μετ αυτου EGH *etc* and και οι συν αυτω **NACDW** *etc* and **Ξ** so often with B. Such “doublettes” either indicate an original basic omission, or hesitation due to doubt as to which reading to adopt, finally resulting in rejection of both. Here, especially as **Ξ** deserts B, it is possible that the omission is a mistake.

ix. 18. συννητησαν B^{sol} *cum* 157 245 f.

62. — προς αυτου B^{sol} 604 and *sah* 1/3 or possibly 2/3. Due probably to inversion of order here.

x. 1. — αυτους B 604 Paris⁹⁷ *et Eus^{dem} (Contra Tert^{marc} lib* “Hi . . . in civitates mittebantur”). This does not seem to be a legitimate “shorter” text, although witnessed to by *Eus*.

Cf. ii. 3 εαυτου pro ιδιαν supported by *Eus*.

Cf. Canon Cook's remarks as to *Eus*.

“Now when we once more apply these observations to a text which on other grounds we maintain to be substantially or completely identical with that which was published under the influence of Eusebius, we are driven to the conclusion that such characteristics are to be looked for; and that, so far as they can be shown to exist, they impair, if they do not overthrow, the authority of that text in matters so weighty as those to which we have called attention in this discussion.

“That Eusebius was an enthusiastic admirer, a devoted adherent of Origen no one need be reminded who knows aught of the history of that age, or who has read, however hastily, his history of the early church; that in all questions he would defer absolutely to the authority of Origen, especially in questions of criticism, is almost equally undeniable; nor do I hesitate to state my immoveable conviction *that in that influence is to be found the true solution of the principal phenomena which perplex or distress us in considering the readings of NB.*”

But if this be so, why do not *W-H* omit αυτους here, for *Eus* replaces *Orig*?

For an example of Origen's looseness consult Luke x. 19 ιδου δεδωκα (*vel διδωμι*) υμιν την εξουσιαν πατειν (— του) επανω οφ. και σκορπ.

This του with the infinitive is omitted by Origen four times, although he has it twice elsewhere with *Eus* and *Bas*. It is also omitted by *Cyr^{ador. abac}* (against *Cyr^{luc}*), by *Thdt* 2/3, by *Epiph*, by *Caes^{ur}*, by *Macarius*, by *Antioch^{hom}*, by *Athan^{quater}*, by *Just^{try}* (καταπατειν), but against all mss except *W fam* 1 (where 118 does not agree to omit it).

This is a beautiful place to stop at and think this over, because in the very same verse B gives us a reading την δυναμιν την του εχθρου only supported by Origen, but he thus only once out of six times!

Note Luke xii. 42 του διδουαι (or του διαδουнай **N** (e)) of most and *Orig* 1/2 is opposed by this selfsame *Origen* 1/2 with διδουαι and DLQ(W)X + two *Evsst*^a only (and *d* "dare" against *ut det* of the rest).

Luke

- x. 24. "και ακουσαι (+μου) α ακουετε" B alone, not followed by W-H, yet *sah* SUPPORTS! Could anything tie *sah* and B closer together? Add Amélineau's T¹?, another ms from Egypt but Amél. prints του. (see below x. 38).
27. του θεου (*pro* του θεου σου) (H only supports B*)
- και *prim* B^{ol}
31. -εν Only B 1 [*non fam*] Paris⁹⁷, cf. *latt f i l q* (*sah et boh* variant *inter se*) *aeth*^{int} "per"
35. εκβαλων εδωκεν δυο δηναρια B alone has this order with *sah*.
38. -εις τον οικον αυτης B. Not followed by W-H, yet *sah* omits! (see above x. 24.)
42. ολιγων δε χρεια εστιν η ενος B^{sol} (cf. **NC**²L 1 33 Paris⁹⁷)
- xi. 9. ΚΑΓΩ ΥΜΙΝ ΛΕΓΩ ΥΜΙΝ ΛΕ ΑΙΤΕΙΤΕ B (pure error not recorded by *Tisch*.)
11. και αυτι (*pro* μη αυτι) B *Epiph* (and 234 apparently; also Γ μη και αυτι) Not adopted by W-H.
- ibid.* -αρτον μη λιθον επιδωσει αυτω η και B only of Greeks with *ff i l r₂ sah syr sin arm Orig Epiph W-H*.
12. -μη B (and L 892 *sah*). So W-H without a word in the margin; see x. 24 38.

This is a clear case of "improvement," yet I may really rank it here, as L does not strengthen B at all. How W-H can look upon L as an independent document justifying their course passes my comprehension. W-H follow **NBL** alone Mark i. 39, xvi. 4, BL Luke xvii. 12 33, xxiii. 39 42, not **NBL** xi. 27. Verses 11 and 12 offer here an example of extreme condensation by B. It is a "shorter" text, but very wild.

xi. 15. βεζεβουλ **NB** only (as in Matt. x. 25) with Paris⁹⁷ βεζεβουλ *vid.* Followed by W-H against βεελ. or βελ. of others and versions.

xi. 36. εν τη αστραπη B *sah boh*

42. -του θεου B* (as *Tisch* says *suppl³ et vid jam²*)

There is an excuse for this omission, although harmonistic, for του θεου does not occur in the parallel.

In Luke it is...και παρερχεσθε την κρισιν και την αγιπην του θεου. ταυτα εδει ποιησαι κακεινα μη παρειναι.

While in Matt. xxiii. 23...και αφηκατε τα βαρυτερα του νομου την κρισιν και το ελεος (or του ελεου) και την πιστιν ταυτα εδει ποιησαι κακεινα μη αφιεναι (or αφειναι).

There is a very pretty exchange as between St. Matt. and St. Luke of παρερχεσθε and αφηκατε, and at the end of παρειναι and αφειναι, but the matter you see does not turn on this at all.

Marcion^{Epiph} is definite about του θεου and so is *Tert*^{marc}, and if B omits because του θεου is not in Matthew so much the worse for B.

That there was consultation of the parallel can now be proved, for B* (again corrected by B² or ³) with **N**^c if you please (not **N***) L 13-346-556 [non 69-124] 604 calmly substitute St. Matthew's *παρειναι* for St. Luke's *αφ*. **N*** 57 γ^{scr} have *αφειναι*, and A compounds and conflates with *παραφειναι*. The rest with B^{cor} *αφειναι*. So **NBLA** all looked up St. Matthew. The division among the 13 family is here quite instructive. [*Soden's* text tumbles into this trap, having *παρειναι*].

Luke

xii. 22. -αυτου B c e

28. αμφιαζει B

58. -απ' B 892 *Sod*⁸³⁷¹. That is to say *δος εργασιαν απηλλαχθαι αυτου* instead of *απ' αυτου*, a kind of partitive genitive. So also *Clem*^{ex Theodot} *Basil* (and *Orig* thus: *επαν μη ευρεθη τις δεδωκως εργασιαν απηλλαχθαι του αντιδικου*).

The Egyptian versions are rather circumlocutory here, *sal*⁸⁹ omitting *απ αυτου*. *W-H* place *απ* in square brackets in the text on the authority of B for omission.

Clem's quotations are, first: *τουτο το σαρκιον αντιδικον ο σωτηρ ειπεν...και απηλλαχθαι αυτου παραινει κατα την οδον* (from *Theodotus*),

and, secondly (*Strom*) **Ηδη δε και ο σωτηρ αυτος...το μισειν και το λοιδορειν κεκωλυκεν και, Μετα του αντιδικου βαδιζων φιλος αυτου πειραθητι απαλλαγηναι φησιν* (exactly as *sal*⁸⁹).

Barnard remarks: "The peculiar form of the quotation in (527) also supports the omission." Clearly it has weight in that direction, but it does not mean that B is *right*. It is more likely a preferential attitude shared by B and *Clem* and *Basil* against the rest.

Cf ii. 37. *αφιστατο του ιερου (-απ)*. **N** supplies *εκ*.

xxiii. 14. *κατηγορειτε αυτου (-κατ')* **NALA** against B.

xiii. 7. *τον τοπον (pro την γην)* B* and 80 only, not followed by *W-H*.

17. *γενομενους (pro γινομενους)* B^{sol} with 440 (**N**^cAD *γεινομενους*, **N*** *λεγομενους*)

27. *και ερει λεγων υμιν (pro και ερει λεγω υμιν)* BT 892 ONLY. Westcott-Hort actually follow this against the omission of *λεγω* by **N** 225 *it vg sal boh syr pesh diatess (arm) Lucifer*. Not a sound is to be heard from their margin! Yet all other authorities except those mentioned above have *λεγω*, and *aeth syr cu sin hier* specifically. Not only is *W-H* the standard N.T. in universities and theological colleges, but it has been introduced broadcast into our schools. Imagine the schoolboy when he comes to *και ερει λεγων υμιν ουκ οίδα ποθεν εστε*. He will require an explanation. And the tutor will say "Well, my boy, it is New Testament Greek"—(for which tutors have a profound contempt)—"you must remember it is not classical." And so the boy, not knowing that BT are alone responsible for

Luke

λεγων (and that the *syriac* says definitely "Then He will say to you Amen I say (to you)"), goes away with the idea that St. Luke was a very poor writer.† [*Sod* adds none for λεγων.]

- xiii. 32. I cannot help following the above with this illuminating example. At the end of the verse B (with 56 346 *a a₂ b c e f l m q r r₂ aur vg copt syr cu sin sch pesh arm aeth Orig^{int} bis*) writes *και τη τριτη ημερα τελειουμαι*, supplying *ημερα* against the rest of the Greeks. Westcott and Hort refuse to follow (although adopting the difficult λεγων above). Their text and margin are both silent, and the text is simply *και τη τριτη τελειουμαι*. I do not say that *W-H* are wrong to exclude *ημερα*, but I do say that as an exponent of the shorter text B fails lamentably here to come up to the standard.
- xiv. 1. Again, immediately following B falls into an error (only made by ‡ NK 892 besides) dropping the second των after αρχοντων (duly recalled by *W-H* by placing it in square brackets) and writing *και εγενετο εν τω ελθειν αυτον εις οικον τινος των αρχοντων φαρισαιων* instead of *των αρχοντων των φαρισαιων*.
- This is simply an error from APXONTΩNΦΑΡΙCΑΙΩN.
32. εις ειρηνην (-τα) B p^{scr} soli
- xv. 4. εχων . . . απολεση B
10. - των (*ante αγγελων*) B^{sol}
24. εξησεν (*pro ανεξησεν*) B Paris⁹⁷ sah boh (syr)
- xvi. 1. οικονομους (*pro οικονομον*) B* sol. Same verse B* drops αρχοντα αυτου after τα υπ'.
15. ενωπιον κυριου (*pro ενωπιον του θεου*) B only, opposing everything else, while του θεου is confirmed by the mass, by the versions and by *Ignatius* and *Const παρα θεω*, = 243 Paris⁹⁷ παρα τω θεω. Observe here how Paris⁹⁷ opposes its friend B but sides with *Ignatius*.
- xvii. 12. - αυτω BL [*male von Soden de 157*] *W-H et Sod txt*
19. - η πιστις σου σεσωκε σε B alone with sah 6/9 [*contra rell et Tert^{marc} dls*]
28. οικοδομουν B^{sol}
34. δυο επι κληνης (-μιας) B [*W-H*] alone with *c gat vg^{CT}* [against sah boh which have it expressly]

† One cannot afford to overlook matters even of a single letter. Thus, in Eustathius' criticism of Origen "De Engastrimutho dissert.," Allatius' translation of *περι δε του Λαζαρου γραφω* reads: "Ad Lazarum accedo," as if Eustathius were speaking, whereas some MSS read *γραφων* which entirely changes the sense and makes the following passage that of Origen, so that "accedo" would be quite wrong, although graphic enough as a free translation of *γραφω*.

‡ *Tisch* omits **κ** in ed. viii.

W-H take the trouble to enclose *μίας* in square brackets, but it stood in the text always as *boh* and *sah* witness, for on the slightest provocation they would omit such a thing in accordance with their method of expression.

Even Paris⁹⁷ has it.

- xviii. 12. ἀποδεκατεω **Σ*B** only (not even Paris⁹⁷) seems purely preferential over ἀποδεκατω (= ἀποδεκατω) of all others as well as *Orig Bas Cyr*. Is it conceivable that no trace of ἀποδεκατεω remains in our other documents and that to **Σ*B** alone belongs the honour (against *Orig Basil Cyril*) of preserving the apostolic form of the verb? It is simply inconceivable. *W-H* follow **Σ*B** without marginal alternative. [*Soden* adds no new witness.]
15. -αυτων **B^{sol}** (not adopted by *W-H*)
16. -αυτα prim **B^{sol}** (possibly a question of "pairs," αυτα following later) *W-H* place it in square brackets.
20. ψευδομαρτυρης **BN** (not adopted by *W-H*)
- xix. 25. -κυριε **B^{sol}** („ „ „ „)
29. -ελαιων **B^{sol}** Not noticed by *Tisch* in *ed* viii.
38. ο ερχομενος ο βασιλευς **B^{sol}**
48. εξεκρεματο **ΣB soli** (*pro εξεκρεματο*) *Contra rell et contra Orig.* (*Tisch*: *forma κρεμομαι pro κρεμαμαι a vulgari usu haud aliena videtur fuisse*) **ΣB** are sedulously followed by *W-H*.
- xx. 13. -τι ποιησω **B*** [*non W-H*] Why do not *W-H* follow? It is a very important omission. It is either right or wrong. Judging from the weight given to **B** in other places why should he be wrong here? He deliberately excides this. (*Cf Matt* xxi. 37, *Marc* xii. 6). The passage is: "ειπεν δε ο κυριος του αμπελωνος · [τι ποιησω ;] πεμφω τον υιον μου τον αγαπητον · ισως τουτον (ιδοντες) εντραπησονται." [Omit also *Sod*^{1083 1353}].
- [N.B.—There is a serious mistake in the notes on this verse in *Tisch* viii. He records **B** (*sol*) for τυχον *pro* ισως. This should be **D** who reads thus.]
31. απεθαναν **B* sol vid** (*pro απεθανον*) Not followed by *W-H* (although they use ειπαν in xx. 2 and elsewhere).
- At Luke v. 2 **ΣC*LQX** have επλυναν followed by *W-H*, but **BDW** have επλυνον, ix. 32 ειδαν **ΣLR**, but **B** *rell* ειδον.
- xxiv. 21 ηλπιζαμεν **B^{sol}** not followed by *W-H*.
- (xxiii. 2 ευραμεν of **B*LTX fam** 1 *Epiph* 1/3 is followed by *W-H* against **Σ rell Eus Cyr Thdt**).
- xxi. 24. μαχαιρης **B*Δ 124** only followed by *W-H* and *Tisch* (for μαχαιρας all else including **Σ** and Paris⁹⁷; **D** ρομφαιας) *Cf* μαχαιρη xxii. 49 **ΣB*DLT**.
- xxii. 19. -εις **B^{sol}** *Cf copt* ("ad" q) *Aliter aeth quando...*
30. Order: τας δωδεκα φυλας κρινοντες **BT** and *i* only (*non copt*).

Luke

This is curious, and although not Coptic, must be closely allied to a graeco-copt, for T (graeco-sab) agrees. (Soden's text follows B'T).

It is also against the order in Matt. xix. 28.

This is quite interesting because immediately following (xxii. 31 BLT with *sah boh*, *Bas* 1/2, *syr sin* [*non cu*] only omit the introduction *ειπε δε ο κυριος*, and they alone).

- xxii. 40. *προσευχεσθε μη εις πειρασμον* (— *εισελθειν*) B* *sol.* There may have been hesitation here as to whether to use *εισελθειν*, *ελθειν* (D), *εμπεσειν* (*fam* 13), go into (*sah*) which finally led to exclusion in error.

[In Horner's notes to *sah*, he quotes *boh*^{B*} for this omission. I find nothing in the notes in the *boh* volume to this effect. Is it perhaps a mistake for Greek B?]]

- xxiii. 6. — *ο* (*ante ανθρωπος*) B* 604 *al*¹⁰ (*suppl* B²) [in square brackets *W-H*].

7. + *τον* (*ante Ηρωδην*) BT [*non boh sah*] not followed by *W-H*.

8. *υπο αυτου* (*pro υπ' αυτου*) B^{sol} *cum* 892 [*W^{sr}* does not countenance this nor does *W-H* adopt this strange hiatus].

19. *βληθεις* (*pro βεβλημενος*) BLT 892 Paris⁹⁷ only against all the rest. N* omits. N^a has *βεβλημενος* with W and all the others. If *βληθεις* be original, as *W-H* and *R.V.* and *Soden* intimate, why should all the rest, including DW, have the other? How comes it that KMII, who agree as to textual principles in *ver* 15, and AKΠ in *ver* 17 abandon a *form* of BLT here? For it is a *form* and a *preference* of BLT I am convinced, and not the true text.

[In Mark xv. 7 *βεβλημενος εις την φυλακην* (or *βληθεις εν τη φυλακη*) is replaced by *μετα των στασιαστων 'δεδεμενος.'*]

23. *σταυρωσαι* B^{sol} (*pro σταυρωθηναι*) This looks like a distinct attempt at improvement, but curiously enough B remains alone. Hort (not unhappily) puts B's reading in his margin. (T ceases to be available at xxiii. 20).

[In Matt. it is *σταυρωθητω*, in Mark *σταυρωσων*.]

26. *απηγον* (*pro απηγαγον*) B *c^{cr}* *f^{scr}* (Less happily *W-H* put this in the margin).

31. *εν* (— *τω*) *υγρω ξυλω* BCT¹ only [not Paris⁹⁷] Very natural but opposed to all and *sah boh*, which are very definite "in the tree which is green."

39. — *λεγων* BL 597 *l* and *W-H* apparently alone

47. *εκατονταρχης* (*pro εκατονταρχος*) N*BT¹Π* *fam* 1

50. *αγαθος δικαιος* (— *και*) B^{sol} *et sah* [*Soden* neglects this].

- xxiv. 15. *αυτους* (*pro και αυτος*) B^{sol} but this *αυτους* comes immediately below the previous *αυτους*. Cf *sah* and *c e*.

28. *ηγγικαν* (*pro ηγγισαν*) B^{ol}

37. *θροηθεντες* (*pro πτοηθεντες*) B^{sol} *Sod*³ 371 (dignified by a place in

Hort's margin; but where is *φοβηθεντες* of **N** and **W**? All others (but **B^N** which are opposed to each other) have *πτοθηθεντες*.

Notice the *rho* in the coptic (*sah* πτεροϣτορτρ̄, *boh* εταϣϣορτερ).

θροω, I beg to observe, is not a Lucan word. It does not occur in the third Gospel nor in Acts.

It is found only in Matt. xxiv. 6 (*θροεισθε*), Mark xiii. 7 (*θροεισθε*). 2 Thess. ii. 2 (*θροεισθαι*). Whereas *πτοω* has already occurred in Luke xxi. 9 *μη πτοθητε*† (*πτοσις* is found in 1 Pet. iii. 6) and does not occur elsewhere. Hort's margin here finally reduces the whole science of his textual criticism to absurdity.

θροηθεντες should be labelled "B *prob. ex copt*" or not allowed in his margin at all. Only found by Soden in the *Sinai* ms 260 (his ⁸³⁷¹). Obs. Soden's new witness is a resident of *Sinai*.

Luke xxiv. 38. *τι* (*pro διατι*) **BA**² *Tert* (quid...quid *contra rell* quid...quare). All others incl. *Cyr* seem perfectly distinct for *διατι* in the second place. *Sah* differentiates but hardly *boh* = *χε εθεοϣ...οτοϣ εθεοϣ*.. Paris⁹⁷ with all the rest and **NW** have distinctly:

τι τεταραγμενοι εστε και διατι διαλογισμοι.

There is not the slightest doubt that the dropping of *δια* in *διατι* is a mistake from the propinquity of *δια* in *διαλογισμοι*. *Tert* here is contradicted by the Latins and is either quoting loosely or his Greek copy also had *δια* by mistake, but it has not passed over into the Latins; the Old Syriac differentiates slightly, but hardly *sy^{sch} pesh*. DL 382‡ *Dial*⁷⁵⁷ substitute *και ινατι* for *και διατι*. To my astonishment Hort does not follow **B** here! This action makes *θροηθεντες* in marg. just above look all the more ridiculous. There is an excuse for using the double *τι* here if he had wished to, for who knows but that as originally spoken or set down the same word was not used? It would not be abhorrent to a semitic form of speech. And when finally the written Gospel was polished and edited (as certain people are never tired of telling us was the case so very long after the spoken words) this little roughness was removed.

xxiv. 39. *και σαρκα και οστεα* **B**^{sol}

52. — *μεγαλης* **B**^{* sol}. Notice here the bohairic (*aliter sah*) *οϣπϣϣ† πρϣϣ* the two *ϣϣ* making it possible for someone to be misled in a closely written ms and overlooking one word.

† **D**, which baulked here and substituted *μη φοβηθετε*, does not vary in xxiv. 37 giving *αυτοι δε πτοθηθεντες* and *d ipsi autem pauerunt*, *d* even retaining the alliterative *p*, while the other Old Latin are content with *turbati* and *conturbati* and *a* with *exterriti*.

‡ But 382 with **HΔ** has *λογισμοι* for *διαλογισμοι*!

Hence the **ΚΑΙΔΙΑΤΙΔΙΑΛΟΓΙΣΜΟΙ** became

ΚΑΙΔΙΑΤΙΛΟΓΙΣΜΟΙ with **HΔ**

ΚΑΙΙΝΑΤΙΛΟΓΙΣΜΟΙ with 382

As to Latin sympathy consult first :

Luke

vii. 35. και εδικαιωθη η σοφια απο παντων των τεκνων αυτης.

BW *fam* 69 (*om παντων* 13) 157 892 Paris⁹⁷ *syr sin pesh Latt*και εδικ. η σοφια απο παντων των εργαων αυτης **Σ**

και εδικαιωθη η σοφια απο των τεκνων αυτης παντων

A rell omn sah boh(- παντων **Σ**^cDF^wLMXΨ *Sod*⁹⁵⁰ 1 13 28 604 *al*¹⁵ *arm syr cu*)

W-H places the reading of (**Σ**)B in text with the other order in margin (nothing is said of the omission of παντων), but *Tisch* text had refused to follow this, observing: "παντων ante των cum **Σ**B 69 124 157 346 *it vg* (AT HOC EST FERE EX USU LATINORUM) *syr*^{sch}."

The question is whether the omission of παντων outright by **Σ**^cDF^wLMXΨ 1 13 28 604 *al*¹⁵ *syr cu* and *arm* may not be the "neutral" text.

As both *sah* and *boh* have παντων at the end with the regular Greek order they certainly did not get their reading from **Σ**B. Either **Σ**B slipped it in from a marginal comment, or are here following *Latin* order from a Graeco-Latin, where the Latin and Syriac influence had already predominated in the Greek column. (*Soden* follows BW and *Hort.*)

And what of viii. 26 γερασσηνων BD and *Latt*? and iv. 43 δει με BDW 892 *latt*? But consider the rest in proper order.

Luke

i. 25. -το (*ante ονειδος*) **Σ**B*DLW 1 [*non fam*] 604 Paris⁹⁷[*non al.*] The presence of D is suggestive.26. απο (*pro υπο*) **Σ**NBLW^cWΨ 1-131 [*non* 118-209]*fam* 13 2^{pe} 604 892 Paris⁹⁷ Why not D here?

63. ονομα αυτου (*pro το ονομα αυτου*) B* 2^{pe} *Orig*^{sem}, *sed ονομα αυτω* L 604 Paris⁹⁷ *Orig*^{sem} *ut Tisch aiebat* "atque ex his L *Orig*^{4.86} αυτω *pro αυτου*."

69. -του (*ante παιδος*) **Σ**NBDLW 2^{pe} 892 Paris⁹⁷ *Cyr contra rell et Eus*

74. -των (*ante εχθρων*) **Σ**NBDLW *fam* 1 *fam* 13 33 892 *Orig* [*non* 604, *vide infra* Paris⁹⁷]

[των εχθρων *rell et των εκχθρων* R][παντων των εχθρων K *et* παντων των μισουντων Paris⁹⁷]

The above, as more or less Latinisms (plus other omissions of the article) seem confirmed by :

75. πασαις ταις ημεραις (*omnibus diebus all Latt except a d*) BLW 2^{pe} Paris⁹⁷ only. Origen wavers, but *d Iren omnes dies* and *Orig*^{3.943} as the other Greeks *πασας τας ημερας*.

Followed by :

ii. 2. -η (*ante απογραφη*) **Σ**BD *Sod*⁹⁵⁰ 131 [*non fam* 1] 2^{ps} p^{scr} 604[*non* Paris⁹⁷] = Latin or error from ΑΥΤΗΝΑΠΟΓΡΑΦΗ*ibid.* κυρειου (*pro κυρηνιου*) B (*κυρινου* W)

Luke

- ii. 12. σημειον (-το) BΞ 130 (= *Cod. gr-lat*) *sah contra*
rell omn et boh et **N** *rell* 604 Paris⁹⁷ *Eus.*
W-H txt om το. Habet marg. (Om sah Tisch)
22. - του (*ante καθαρισμου*) B^{sol} [*non Paris*⁹⁷ *non al.*]
44. > αυτον ειναι εν τη συνοδια **N**BDLW *Sod*⁵⁰ *fam* 1 [*non* 131]
 33 124 (892) *latt* [*non Paris*⁹⁷]

This seems to be Graeco-Latin, for at once afterwards at :

45. και μη ευροντες (- αυτον) of **N**BC*DLW *fam* 1 33 124 [*non fam*]
 892 [*non* 604 Paris⁹⁷ *rell*] is borne out by *aeth* ? and the *latt*
c d e ff g_{1,2} l against the rest and against *copt syr goth* and *a b*
f q remaining Latins.

Note also in the same verse :

a ν α ζητουντες (*pro ζητουντες*) **N**^cBCDLW *Sod*⁵⁰ Paris⁹⁷ and
*latt*⁹¹ *requirentes* (*a b e quaerentes*). Notice **N*** had *ζητουντες*,
 but **N**^c referred to other authorities.

- iv. 25. οτι εκλεισθη ο ουρανός (- επι) ετη τρια και μηνας εξ BD *min*⁵
 [*non* 1 *non* 604 *non Paris*⁹⁷] *lat syr arm aeth*
35. απ (*pro εξ*) **N**BDLVWΞ *min*³⁰ *latt Orig.* This is
 followed by :

- (38. απο (*pro εκ*) **N**BCDLNQWΞ *fam* 1 *fam* 13 22 33 604
 Paris⁹⁷ [*non al.*] *Orig* and *d* ("a" instead of "de" *rell*))

43. > δει με (*pro με δει*) BDW 892 *latt et Tert*^{marc} [*non Paris*⁹⁷ *rell*]

- v. 3. σιμωνος **N**BDLW 157 Paris⁹⁷ for του σιμωνος *rell* †
5. ολης νυκτος **N**ABLW 33 131 for ολης της νυκτος *rell*

(On the other hand B carelessly adds alone της before κωμης
 v. 17.)

- vi. 31. - και μεις B 604 Paris⁹⁷ *a ff l Iren*^{int} *W-H*

- viii. 6. επι πετραν (*pro επι την πετραν*) B alone with *boh* (indef. article)

29. ηλυνετο απο του δαιμονιου εις τας ερημους (*pro ηλ. υπο του*
δαιμονιου ε. τ. ερ.) BΞ only against **N** *rell*.

Consult Matt viii. 24 where B² changes υπο των κυματων to
 απο των κυματων.

- ix. 12. ηδη (*pro ή δε*) B. So *jam e f l r*. (Note B is alone here
 if we except *Evan* 60 ηδη δε) But that wonderful cursive

† It is perhaps unwise to say anything about the omission of the article before the nominative ("In some few instances the use or omission of the article is also a mark of the distinctive style of the writer." Winer 'Gram.' Eng. edition, p. 146) for in such a place as Luke ix. 20 *πετρος δε αποκριθεις*, which looks like Latin, is supported by *sah boh* as well as **N**BCLΞ *fam* 1.

A curious instance of playing with the articles is to be found at Luke x. 15, where B withholds του from ουρανου and adds it before αδου. Shortly afterwards B writes in Luke x. 19 *και επι πασαν την δυναμιν την του εχθρου*. In this he has support from *Orig* 1/6, which is worthy of careful notice. Elsewhere five times *Orig* omits this second την. Clearly there is a point involved, as B is alone thus but for *Orig* 1/6. *W-H* refuse to accept this "nicety" (see Canon Cook) of *Origen*, although they followed above: *μη εως ουρανου υψωθιση, εως του αδου καταβηση*.

Luke

Paris⁹⁷, the survivor of a similar MS to B, is also found to have ηδη plainly without δε [von Soden forgets Paris⁹⁷ in his notes].

Had W-H known of Paris⁹⁷ I am quite sure they would have admitted ηδη, for they only need any additional Greek support when B is alone. But this seems to originate from a Gr-Lat.

- ix. 49. εν τω ονοματι for επι τω ονοματι So NBLXΔΞΨ 33 604 min¹⁰ (not D nor the rest) and Coptic. (In Mark ix. 38 only U reads επι, the rest εν, or simply τω ονοματι, so that there would have been small excuse for "Antioch" to have substituted επι in Luke.)

52. ως (pro ωστε) B with N only and a b e l q followed by W-H.

- x. 42. αυτης (pro απ αυτη-) NBD⁹⁷L Paris⁹⁷ Partitive genitive Cf. a b e f f i l q [non d].

- xi. 11. -αρτον, μη λιθον επιδωσει αυτω; ει και B f f i l, but also syr sin [non cu] sah arm Orig Epiph.

I rank this here for lack of other Greek support.

Presumably Orig Epiph syr sin and even sah represent a Graeco-Latin at this place.† Observe that all this testimony is contradicted by the Dial and by all other Greek documents, yet W-H must needs subserve B and Orig.

27. τις φωνην γυνη (pro τις γυνη φωνην) This by NBL, a matter of order (aliter copt) is largely supported by latin extollens vocem quaedam mulier b f f f (i) l q; levata voce quaedam mulier a; but in c not so, and D d e go with coptic otherwise.

34. ο λυχρος του σωματος εστιν ο οφθαλμος + σου N*ABCDMW boh syr pesh latt et txt W-H et Sod.

I class this here because N^cEGHKLSUVXΓΔΔΠ sah syr cu sin arm would surely seem to be correct, against this handful of Greeks and all latin which have it, in omitting σου (as Tisch says "deest in Matt. nec add nisi pauci") for σου is out of place. ΟΦΘΑΛΜΟCΟΤΑΝ may have given rise to it originally. It is an early error, but an error all the same.

The division of authorities should have safeguarded W-H and Soden here. For when syr pesh joins NB, and syr cu sin and sah remain with EGH there is something to be adjusted in our hard and fast critical "rules"!

48. μαρτυρες εστε NBL 604 892 (aeth) Orig (pro μαρτυρειτε). So a b f q r r₂ μ (hiat ff) testimonium perhibetis [against testificatis of d and the testificamini of vg]. So Soden and W-H.

ibid. I cite the above, because in this same verse αυτων τα μνημεια

† And Tertullian seems to pass this over. But his quotation is quite unsatisfactory ad loc.

Luke

omitted by **NBL** is also omitted by **D** and the latins *a b d e i l* and *syr sin* although not by all *boh* nor the rest of the Latins nor by **W**.

- xi. 51. -του (*ante αιματος*) *pr.* That is *απο αιματος* **Αβελ**. This sounds very rough in Greek, although witnessed to by **NBCL** 1 33 892 **Paris**⁹⁷. To these add **DX**, and I think the secret is of a graeco-lat. *Soden* follows *Hort* again here.
-του (*ante αιματος*) *sec.* The same.

In both cases Coptic has the article.

- xii. 1. καταπατει **B** does not vary from the mass, but there is a suspicious look about the place as if the second tau might have been a gamma originally. We are led to enquire whether something like the *συνπνιγειν* of **D** may not have stood there.
42. -το (*ante σιτομετριον*) Only **BD fam** 13 † [*non* 124] *latt* and one *boh* **MS J**. (The other *boh* and *sah* have more definitely still "their food"). *W-H* enclose *το* in square brackets against all other authorities.
54. -την (*ante νεφελην*) **NABLNΧΔΨ** 33 157 604 *al^s arm latt* and also *sah boh*. Clearly here the combination of uncials (including **Δ**) shows latin AND *coptic* hanging together, and doubtless *νεφελην* was the Greek reading antedating *coptic*, but also probably from a Graeco-Latin of that age. Observe however **D** is not in the combination, for it reads *την νεφ.* against *nubem* opposite.
59. *εως* (*pro εως ου*) Only **NBL** 1 892 *Orig.* Add not even **Paris**⁹⁷. This is hardly an improvement, and may perhaps come under this head: "donec." In *boh* it is one word **ϣΑΤΕΚ†** and in two *sah* mss, but in the three other *sah* mss it is expressed differently [*Soden's* text has *εως* only].

In all such cases **D d** takes its own line "*εως ου*, usque quo," alone apparently among Latins, and **W Paris**⁹⁷ confirm *εως ου*. *W-H* must needs revert to a careless quotation of *Origen*. This is no careless remark of mine. See *Orig* and **B** again at *Matt.* xviii. 34. **B** alone (*Matt.* i. 25) suppresses *ου* after *εως* before *ετεκεν υιον*, but lets it (*οτου*) stand in *John* ix. 18 before *εφωνησαν*, and in *Luke* xiii. 8, *Act* xxv. 21 before *σκαψω* and *αναπεμψω*. All omit before *ελθων* in *Matt.* ii. 9 correctly enough. **B** seems to be eclectic, for in the parallel at *Matt.* v. 26, where *εως αν* is used, **B** does not omit, although 33 does, while **L** substitutes *εως ου*.

† In any revision by Gregory of *Tisch.* viii. I hope he will be more definite about *fam* 18. Again and again (as here naming 69 alone) *Tisch* implies that one member reads thus, whereas only 124 opposes.

Concerning the N.T. use of εως.

As the Grammarians are unsatisfactory as to the use of εως with and without *αν* or *ου* or *σου*, and as it seems to make very little difference whether the indicative or subjunctive follows, I have drawn up the following list, which I hope may be of some use for reference. The suppression of *ου* and *αν* where it is properly required, and in which B stands out as rather the chief culprit (and D in different places), may have been caused by the very frequent use of εως otherwise alone, especially with the genitive. Apart from over fifty cases of this use: εως του αιματος, εως της συντελειας, εως εσχατου της γης, εως του θερισμου,† εως της ημερας,‡ εως αιωνος (*aliqui*; *al. εις τον αιωνα*), εως (+του FG only) τριτου ουρανου *etc.*, there are besides many cases with indeclinable nouns, with particles, with participial substantives *etc.*, as εως Δαυειδ, εως των επτα, εως βηθλεεμ, εως της σημερον,§ εως επτακις, εως Σαμουηλ (του) προφητου.

Even εως ημισυ LΔ (Mark vi. 23) where others have εως ημισους (or ημισου or even ημισεως [*και το ημισυ* D *b c ff*]), and such uses as εως θανατου (Matt. xxvi. 38, Mark xiv. 34), εως αυτου (Luke iv. 42), εως τουτου (Luke xxii. 51), ουκ εστιν εως ενος Rom. iii. 12 all and *Orig^{int} Amb^{rst}* (except B 67** (*syr*) — ουκ εστιν), εως μεγαλου λεγοντες (Act viii. 10), διελθειν εως ημων (Act ix. 38), εως Αθηνων (Act xvii. 15), εως μεγαλου (αυτων) (Heb. viii. 11) besides εως εσω (*om εσω* D *al.*), εις την αυλην (Mark xiv. 54), εως του νυν (Matt. xxiv. 21, Mark xiii. 19), εως προς βηθανιαν (NBC*(D)L 1 33 *a* [*e quasi*], εως εις *al.*, εως 237 *latt*), εως εξω της πολεως (Act xxi. 5) [— εως only N 68 *d*], εως επι την θαλασσαν (Act xvii. 14) NABE *min lat copt syr* (ως HLP *al. arm Chr*), εως ποτε (Matt. xvii. 17, Mark ix. 19, Luke ix. 41, Jo. x. 24, Rev. vi. 10), εως αρτι (Matt. xi. 12, Jo. ii. 10 [all except Γ εως του νυν], εως ωδε (Luke xxiii. 5), εως κατω (Matt. xxvii. 51, Mark xv. 38), εως ανω (Jo. ii. 7).

Once with infinitive: εως του ελθειν (Act viii. 40), once with aorist: εως ηλθεν (Matt. xxiv. 39), once with present participle: εως ελθων (Matt. ii. 9) [see below Matt. xxvi. 36], or with participial noun εως της παρουσιας Jas. v. 7 (εως αν ABKL *Oec*); separated from the verb: 2 Thess. ii. 7, εως εκ μεσου γενηται (εως αν FG only); εως το φως εχετε (Jo. xii. 36), others ως το φως εχετε, and *Cyr hier* 1/2 εως ου.

In a great variety of ways εως is used in the N.T., and this may have led to carelessness.

† εως του θερισμου (Matt. xiii. 30) BD *Eulog*; but *μεχρι plur.* and *αχρι N*L*, while *Chrys mss* give all three, *αχρι, μεχρι, εως*!

‡ εως της ημερας εκεινης οταν αυτο πινω (Matt. xxvi. 29), but *μεχρις αν πινω αυτο Clem*; *απο του νυν εως αυτο πινω Orig*; *ου μην πινω αυτον εως αν πινω Eus.*

§ Or even εως την σημερον G *min⁵* (Matt. xxvii. 8); εως της σημερον ημερας Rom. xi. 8 (without variation); and εως σημερον (2 Cor. iii. 15).

There are nearly half a dozen cases of *εως ου* or *εως αν* with the *indicative* (the rest are all subjunctive). Observe the situation :—

- Matt.**
 i. 25. *εως ου ετεκεν* *Om ου B^{sol}*
 v. 25. *εως ουτου ει μετ εμου* all (except D* *om εως*)
- Mark**
 vi. 45. *εως αυτος απολυει* (all, except D^{gr} *Sod*⁷⁰⁵⁰ 2^{pe} *b* = *αυτος δε; εως ιδειν αυτον Δ; απολυσει E*KΓ, απολυση al., but απολυει NBL*)
- Luke**
 xiii. 8. *εως ουτου σκαψω* all
 xvii. 8. *εως φαγω και πιω* (indic. or subj.) *εως alone text rec. and NBDΓΔΔ unc⁷; εως αν AKLMXΠ; εως ου min pauc.*
 xix. 13. *εως ερχομαι* *ΓΔΔ unc⁸; εως αν min pauc (ερχομαι S); but εν ω ερχ, NABDKLRΠ Orig*
- Jo.**
 ix. 4. *εως ημερα εστιν* all (except C*L 33 *Orig?* *b d* = *ως*)
 18. *εως ουτου εφωνησαν* all (except DX *εως ου*)
 xii. 35. *εως το φως εχετε* *NΓΔΔ unc⁷ verss; ως το φως εχετε ABDKLXΠ 1 33 42 108 w^{scr} Cyr*
 36. *εως το φως εχετε* *XΓΔΔΠ³ unc⁸ verss; ως το φως εχετε NABDLΠ* 33 42 108 o^{scr} w^{scr} aeth Did Ath^{codd}*
 xxi. 22. *εως ερχομαι* all (*ερχομαι Γ min⁶*)
 23. *εως ερχομαι* all
- Act**
 xxv. 21. *εως ου αναπεμφω* all
- 1 Tim.**
 iv. 13. *εως ερχομαι* all
-
- Matt.**
 ii. 13. *εως αν ειπω* all
 v. 18. *εως αν παρελθη* *prim loco* all
ibid. *εως αν παντα γενηται* *sec loco* *Om αν B^{sol}*
 26. *εως αν αποδωσ* all except L *min¹⁰ εως ου, and - αν 33 [non B]*
 x. 11. *εως αν εξελθητε* all
 23. *εως αν ελθη* *Om αν NBX (εως ου N^c)*
 xii. 20. *εως αν εκβαλη* *Om αν LX*
 xiii. 33. *εως ου εξυμωθη* all (as in Luke)
 xiv. 22. *εως ου απολυση* all (but *απολυσει KΓ*)
 xvi. 28. *εως αν ιδωσιν* all (as in Luke ix 27)
 xvii. 9. *εως ου ο υιος του ανθρωπου εκ νεκρων ηγερθη* all
 xviii. 30. *εως ου αποδω* *Om ου NBCL* }
 34. *εως ου αποδω* *Om ου B Orig* }
 xxii. 44. *εως αν θω* *Om αν F^{*sol} (see below Mark ix. 1 as to F, and xii. 36 as to D)*

Matt.

- xxiii. 39. *εως αν ειπητε* all
 xxiv. 34. *εως αν παντα ταυτα γενηται* — *αν* **N**, *εως ου* 157 (see Luke xxi. 32).
 xxvi. 36. *εως ου απελθων εκει προσευξωμαι* *B et plur*; *εως αν* DKLM²ΓΔ;
εως ου αν A; *εως* **N**CM* *min*? (*εως προσευξ.* in *Marco*)

Mark

- ix. 1. *εως αν ιδωσιν* *Om αν* F^{sol} (see above Matt. xxii. 44)
 xii. 36. *εως αν θω* *Om αν* D^{sol}, *sed* D* *θωσω*, D² *θησω*
 xiv. 32. *εως προσευξωμαι* + *αν* U, + *ου min aliq*; (*προσευξομαι*
 DHXI)

Luke

- ix. 27. *εως αν ιδωσιν* all (as in Matt. xvi. 28).
 xii. 50. *εως ου τελεσθη* EG^{sup}HSVXΓΔΔ *Orig* 1/4; *εως ουτου*
NABDKLMRTUΠ *Orig* 3/4 *Dion*^{alex}
 59. *εως ου και το εσχ. λεπτον αποδως* *εως ου* (A) DXΓΔΔΠ *unc*⁸;
εως αν T; *εως* **N**BL 1 *Orig*
 (In the parallel (Matt) 33 omits but not **N**BL)
 xiii. 21. *εως ου εξυμωθη* all (as in Matt)
 (35. I omit as being too complicated.)
 xv. 4. *εως ευρη* *εως ου* **N**AMUΔΔ *al.*; *εως ουτου* 254
 8. *εως ουτου ευρη* *Plur*; *εως ου* **N**B (*εως σου* LX); *om*
ουτου D 69.
 xx. 43. *εως αν θω* — *αν, et τιθω* D^{sol}
 xxi. 32. *εως αν παντα γενηται* — *αν* **N**D 33 (see Matt xxiv. 34)
 xxii. 16. *εως ουτου πληρωθη* all (except *fam* 1 *εως ου*)
 34. *εως τρις απαρνηση* **N**BLT *fam* 13 157 (*εως ου* KMXH;
εως ουτου D; *πριν η* **Q**ΑΓΔ^{gr} Δ *unc*⁶)
 18. *εως ουτου η βασ. του θεου ελθη* (*εως ου. ∴* **N**BC²FL)
 xxiv. 49. *εως ου ενδυσησθε* (*εως ουτου* D 1 157; *εως αν* *Chr* *Thdt*
Cyr^{hier} 1/2 [*εως ου* 1/2])

John

- xiii. 38. *εως ου αρνηση* (*εως αν* *Orig*; — *ου* X)

Acts

- ii. 35. *εως αν θω* (*om αν* D*) *vide infra* Heb i. 13
 xxi. 26. *εως ου προσηνεχθη* (*οπως* D^{gr}; — *ου* 100)
 xxiii. 12. *εως ου αποκτεινωσιν* all
 14. *εως ου αποκτεινωμεν* (*εως αν* 105; — *ου* 13)
 21. *εως ου ανειλωσιν* all

1 Cor.

- iv. 5. *εως αν ελθη* all

2 Thess.

- ii. 7. *εως εκ μεσου γενηται* (*εως αν* FG)

Heb.

- i. 13. *εως αν θω* (*om αν* D*E*) *vide supra* Act ii. 35
 x. 13. *εως τεθωσιν* all

2 Pet.

- i. 19. *εως ου ημερα διανυγαση* all

Apoc.

vi. 11. εως πληρωσωσιν (-θωσιν CA) **Σ**AB[*apud al.* = Q]CP
(εως ου *min aliq*)

xx. 5. εως τελεσθη (αχρι AB *al.*)

Add perhaps for further illustration :

Mark

xiii. 30. μεχρις ου ταυτα παντα γενηται *Plur (sed μεχρις ου του B ;
μεχρι **Σ** ; εως ου D, εως αν 1 13 28, εως W Sod⁷⁵⁰ 2^{pe})*

Luke

xxi. 24. αχρι ου πληρωθωσιν **Σ**BL *al.*
αχρις ου „ CDR *al.*
αχρι (-ου) „ AXΓΔΠ *unc³ al. pl*

Acts

vii. 18. αχρι ου ανεστη B*CD
αχρις ου ανεστη **Σ**AB³EHP *al. omn vid*

Rom.

xi. 25. αχρις ου το πληρωμα των εθνων εισελθη *Omn (et B* αχρι ου...)*

1 Cor.

xi. 26. αχρι ου ελθη **Σ***B*
αχρις ου ελθη **Σ***AB³CD*FG *Bas Cyr Chr 1/2 Euthal
Dam*

αχρις ου αν ελθη **Σ**^cD^cEKL P Chr 1/2 Thdt Phot

xv. 25. αχρι ου θη **Σ***AB*P
αχρις ου θη B³D*FG *al. Orig (lect fluct ut infra)
Hipp Eus Epiph Dam*

αχρις ου αν θη **Σ**^cD^{bc}KL (Cyr) Did Marc^{diad} Chr Thdt
αχρις αν θη Orig *partim Ath*

Gal.

iii. 19. αχρις ου ελθη *Plur et **Σ** Orig*
αχρις ου αν ελθη B 17 71 Clem Eus

iv. 19. αχρις ου μορφωθη **Σ**^cACDEFGKLP Clem Meth 1/2 Eus
μεχρις ου μορφωθη **Σ***B 37 116 (Meth 1/2)

Heb.

iii. 13. αχρις ου το σημερον καλειται *Omn (praeter M αχρι ου)*

Apoc.

ii. 25. αχρι ου αν ηξω **Σ**C *min pauc*

αχρις ου αν ηξω P

εως αν ηξω A 47

αχρις ου ηξω 38 59 69 121

αχρις ου ανοιξω B (= Q) *min mult*

αχρις ου ελθω 56

αχρις ου αν ελθω 81

vii. 3. αχρι σφραγισωμεν ACP 1 12 *al. pauc Orig^{bls}*

αχρις σφραγισωμεν **Σ** 67

αχρις ου σφραγ. B (= Q) *al.*

αχρις αν σφραγ. 18 21 28 79 *al. pauc*

xv. 8. αχρι τελεσθωσιν *Omn praeter C*

αχρις ου τελεσθωσιν C

Apoc.

xvii. 17. *αχρι τελεσθησονται* **NA**P etc. *Hipp**αχρι τελεσθωσιν* B (=Q) etc.*αχρι τελεσθη* Text recept sol.xx. 3. *αχρι τελ.* *Omn*

From the above the first thing which attracts notice is the lack of sympathy between **N** and B; the second is the eclecticism and looseness of *Origen*. In the last part of the table I have added the Patristic testimony which Tischendorf gives, and here again, especially in 1 Cor. xi. 26, xv. 25, can be seen wide difference of opinion.

The net result, as regards B, seems rather definitely to go far to prove a personal element predominating in his choice of expressions in the different places involved.

Latin sympathy (continued).

Luke

xiv. 5. *εν ημερα του σαββατου* instead of *εν τη ημερα του σαββατου* only **N***B (*min pauc Tisch* but not specified, = 131 157 al ?). This following *πεσειται* (*ceciderit* or *cadet*) so closely in the verse against *εμπεσειται* looks like Latin influence "*die sabbati*."

31. *βουλευσεται* (*pro βουλενεται*) Only **NB** *W-H Sod* and *latt* (except *c d*). Not even Paris⁹⁷ comes to join **NB** here. *Sod adds* ^{050 δ 371 1353}.

Similarly:

32. *αποστειλας ερωτα εις ειρηνην* B (*προς ειρηνην* **X*Γ**) sympathises with the Old Latin *pacem*, dropping *τα*, which the later Latin vulgates have with *f* as *ea quae pacis sunt*. *d* has *quae ad pacem* without *sunt* and D *τα προς ειρηνην* with the mass.

W-H for some reason prefer *προς ειρηνην* in their text to the *εις ειρηνην* of B.

xv. 4. *απολεση* B* and D *Method* and *Latin* only and (*syr*). No other Greeks and not W nor Paris⁹⁷. But observe B has *εχων...απολεση*, while D has *οσ εξει...απολεση*.

This BD conjunction here is emphasised in the same verse by the order *εξ αυτων εν* (for *εν εξ αυτων*) by **NB** and D⁸⁷ parts of *fam* 1 and *fam* 13 157, to which add W and Paris⁹⁷, and *e* only (against *d* and the Latins). Cf xxii. 50 *εξ αυτων του αρχιερεως τον δουλον* (*pro εξ αυτων τον δουλον του αρχ.*) **NBLT** *fam* 13 [*non* 124] *non* W *non* 157 *non* Paris⁹⁷ *hoc loco*.

xv. 10. *γινεται χαρα ενωπιον αγγελων* (-των) B^{sol} (cf. *lat*)

22. *+ταχυ* **NBLX**(D) 892 Paris⁹⁷ *goth copt arm aeth^{dis}* and *Latt*.

This seems to be an accretion. The other Greeks witness to

Luke

the shorter text. W also opposes D here. (+ταχεως D 13 157).

- xv. 23. φερετε (*pro ενεγκαντες*) **NBLRX** Paris⁹⁷ *latt syrr copt aeth* (D *Dam ενεγκατε*) This looks like a strong combination. But it is doubtful. WΨ and the rest oppose including 892.
- xvi. 26. εν (*pro επι*) **NBL** and all *latins* (but *a e m*) *boh* [not *sah*] This runs against the mass and *Dial Chr Ephr*. As to *sah* and *syr Aphraat* they express it differently.
- ibid.* -οι *sec.* **N*BD** and *latt* which does not express it. *Sod* adds nothing.
- xvii. 33. περιποιησασθαι (*pro σωσαι*) **BL** Paris⁹⁷ only *W-H Sod* [not **N** = σωσαι with fifteen uncials and all min. *gat e ff δ*] *Cf* liberare *b c i q*, and saluum facere *a f l r vg*; *d* with D goes on a separate course with *bivicare* and ζωογονησαι.
- xix. 8. -τοις (*ante πτωχοις*) **B** 71 248 and *lat* [*W-H*]
17. ευγε (*pro εν*) **BD** 56 58 61 892 *Orig latt*
- xx. 10. και καιρω (-εν) **NBL** *min perpauc* and D *latt* [*non e f g₂ l copt*]. See Tischendorf's illuminating remark about the presence of **EN** in *syr cu sin* where it seems to be confounded with *έν*. At any rate it was present in their Greek. [**N** = και εν τω χρονω.]
11. ετερον πεμφαι δουλον } **NABLUΨ** }
12. τριτον πεμφαι } **NBLΨ** *min pc* } *cf lat (contra copt)*.
36. -του (*ante θεου*) **NABDL** (157 *latt quos vide*)
42. -ο (*ante κυριος*) **BD** only
- xxi. 3. αυτη η πτωχη **NBDLQ** *latt pl*.
34. αι καρδιαι υμων **ABXW** only and *latt syrr* (against the coptic method)
37. Order: διδασκων εν τω ιερω **BK** only and *latt* (except *a*) *syr* (against **N** and the rest) Paris⁹⁷ does not support B here.
- xxii. 17. εις εαυτους (*pro εαυτοις*) **N^cBCLM** *latt syrr*
- xxiii. 42. -τω (*ante ιησου*) **N*BC*L** (*latt*). The coptic is very mixed here some *sah* and *boh* saying **χε ις** = *Jesu*! others **ης** **χε** τω ιησου. Already *Orig* and *Orig*^{int} 2/3 have made it *Domine Jesu memento* in this place.
- ibid.* εις την βασιλειαν (*pro εν τη βασιλεια*) **BL** *c e f ff l r vg* *Orig*^{int} *pluries W-H* [*non Paris*⁹⁷. *Soden* adds no cursives.]
54. ημερα ην παρασκευης (*pro ημ. ην παρασκευη*) **NBC*L** *lat*
- xxiv. 19. ναζαρηνου (*pro ναζωραιου*) **NBILT**¹ *Orig*? *latt*, opposed by the others, by Paris⁹⁷ and distinctly by *sah*
- I say "Latin: *a c e l² vg*" because it is a Latin form. *Sah* was evidently made from the Greek (νηαζωραιος) and the Latins *b d ff l** similarly from a Greek. (The *boh* turns it **νηρεαζαρεθ**). *r* has *nazoreno* which is composite, but at some time clearly **NBIL** felt the latin influence.

Tisch adds here: "*Luc iv. 34* *ἡ ναζαρηνὴ non fluct,*" but *D** reads here *ναζορ*. *D*² *Evst* 47 *ναζορ*. *e l** *q nazorene*. Follows a quotation from *Tert (q.v.)*. *Tisch* continues "*xviii. 37* *ἡ ο ναζωραιος habetur quae forma etiam septies in Actis legitur. Praeterea Joh ter ναζωραιος, Mc ter ναζαρηνος.*"

Anyhow, whether Latin or merely preferential, **NBIL** carve the usual special line here.

Coptic.

Luke

- ii. 9. εφοβηθησαν σφοδρα *B*^{sol} *Cf W and boh only, as to this.*
 iii. 20. προσεθηκεν και τουτο επι πασιν (- και) κατεκλεισεν τον Ιω. εν (τη) φυλακη. The absence of the second *και* is *Coptic* confirmed only by **N*BDΞ** *b d e Eus*, against rest and *syr*.

How is it that on so many of these occasions **NB** desert *syr* for *copt* if *copt* did not influence them? **N** corrector supplies *και*. *L* seems to be on the side of **N**² here. As regards *L* note that in Matthew i. 4 it writes *Νασσων* for *ναασσων* with *sah* 1/3 *boh*^{pl}.

26. Σεμειν (pro Σεμει) **NBL** (892) *b e copt*
 28. Ελμαδαμ (pro Ελμωδαμ) **NBL** (*a b c e*) *boh (sah)*
 30. Ιωναμ (pro Ιωαν) **NBΓ** 604 *al*¹³ *c e copt*
 31. Μεννα (pro Μαιναν) **NBLX** 33 157 892 *c copt*

† (*ibid.* Μετταθα *B*^{sol} is not *copt*, both versions having *Ματτ*. but it could occur from graeco-copt where *Μελεα*, *Μεννα*, *Ματτ*. are set one below the other.)

- ibid.* Ναθαμ **N*B** *Sod*³⁵¹ *sol. c e sah [non boh] W-H*
 32. Σαλα (pro Σαλμων) **N*B** *sah boh*^{21M} *syr sin (et syr cu sin in Matt [non copt])* (To *Tisch* only *aeth* was known. Add *sah* and *boh*^{duo}.)

33. Αδμειν (pro Αμιναδαβ) *Sah* and some, *boh*^{pl} **ⲁⲃⲁⲓⲛ**. But *sah boh* do not omit *αμιναδαβ* outright as *B* does alone; *sah* substitutes **ⲁⲃⲁⲓⲛ** as **N*** which please note. *Aeth* *Adam Aminadab*. *Boh* has *Aminadab*. *W-H* follow *sah*.

36. Καιναμ **NBL*** *Sod*⁰⁵⁰ *sah boh aeth W-H*

37. Ιαρετ **NB*** *a l q aur sah [non boh] W-H*

- iv. 4. - αλλ επι παντι ρηματι θεου **NBLW** *sah boh aliq [non omni habent multi]* only.

16. Ναζαρα **NB*Ξ** 33 [*non Paris*⁹⁷] *e Orig sah [non boh] (A*^{sr} *ναζαφατ)*

43. οτι επι τουτο απεσταλ. (pro οτι εις τουτο απεσταλ.) **NBLW** *fam* 13 67 (604) *Paris*⁹⁷ only (*a latt [non d e f q]*) but compare

† *Cf* Matt. i. 12 σελαθηλ *B k (syr)*.

the form of *sah* $\chi\epsilon\ \bar{\eta}\tau\alpha\tau\tau\bar{\eta}\pi\pi\sigma\sigma\tau\tau\ \nu\alpha\rho\ \epsilon\pi\epsilon\iota\rho\omega\delta$,
and the manner of *boh*: $\chi\epsilon\sigma\tau\eta\iota\ \epsilon\tau\alpha\tau\tau\alpha\delta\omicron\tau\omicron\iota\ \epsilon\theta\epsilon\phi\epsilon\lambda\iota$.

iv. 44. $\tau\eta\varsigma\ \text{Ιουδαιας}$ (*pro* $\tau\eta\varsigma\ \text{Γαλιλαιας}$) **NBCLQR** 157 892 Paris⁹⁷

sah boh syr sin των ιουδαιων W

v. 1. $\kappa\alpha\iota\ \alpha\kappa\omicron\upsilon\epsilon\iota\nu$ (*pro* $\tau\omicron\upsilon\ \alpha\kappa\omicron\upsilon\epsilon\iota\nu$) **NABLWX** fam 1 213 892

Paris⁹⁷ *c copt aeth arm*

2. Order: $\pi\lambda\omicron\iota\alpha\ \delta\upsilon\omicron$ **BW** 22 892 Paris⁹⁷ *a e sah boh syr*

contra rell. Om duo N W-H follow B in text.*

5. $-\alpha\upsilon\tau\omega$ **NB** 604 *Sod*¹²⁶⁰ *e boh* [*non sah*] *W-H*

17. $\kappa\alpha\iota\ \delta\upsilon\upsilon\alpha\mu\iota\varsigma\ \kappa\upsilon\rho\iota\omicron\upsilon\ \eta\nu\ \epsilon\iota\varsigma\ \tau\omicron\ \iota\alpha\sigma\theta\alpha\iota\ \alpha\upsilon\tau\omicron\upsilon\varsigma$ Most, but **NBLΞ**
and **W** Paris⁹⁷ *Cyr*^{bis} change the last word to *αυτον* altering the
sense and construction. This is not found in *boh*, but is in
sah: "that the power of the Lord was being (there) for
him to cure." No others change (except *Sod*³³⁷).

I may say here that if *sah* or *boh* had been following **NB**
we would find a different state of things in these versions at
v. 5, v. 17. But if **NB** consulted *both* versions (as seems
abundantly illustrated in these notes) then we have the only
good reason for the wavering agreement of **NB** *together* now
with *boh* now with *sah*, and of the agreement of **N** or **B** now
with one version and then with another against each other.

Again, in v. 20 we have another $-\alpha\upsilon\tau\omega$ (following *ειπεν*),
[as at v. 5 (also following *ειπεν*)], omitted by **NBLΞ** 33 130 604
ff g₂ ? vg sah, but *boh* which omitted at v. 5 does not do so
here. In fact *boh* adds "to the paralysed." Had *boh* been
following **NB** text it would have omitted here as well as in
v. 5, and had *sah* been following **NB** text it would have
omitted in v. 5 as well as here in v. 20. See below at vi. 18.

vi. 17. $+\pi\omicron\lambda\upsilon\varsigma$ (*post οχλος*) **NBLW** fam 1 892 Paris⁹⁷ *syr sch pesh*
sah [*non boh*]

18. $\epsilon\nu\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$ (*pro* $\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$) **NABL** 1 [*non* 118-209] 157 273
Paris⁹⁷. See *boh*. In connection with what I wrote just above,
this is quite interesting, for first of all **A** (Alexandrian) joins the
group. Then upon turning up *boh* we find $\epsilon\pi\alpha\tau\tau\epsilon\epsilon\lambda\epsilon\kappa\omicron$
is the word used! (*sah* different $\pi\epsilon\tau\epsilon\lambda\epsilon\omicron\kappa\epsilon\ \epsilon\delta\omicron\lambda$ = also
Acts v. 16 Balestri edition).

Note that at Acts v. 16 $\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$ is read by all Greek mss.
Turning up *boh* there, we find quite a different expression
 $\pi\epsilon\epsilon\lambda\ \pi\eta\ \epsilon\tau\epsilon\gamma\eta\upsilon\ \bar{\eta}\tau\epsilon\pi\ \eta\eta\bar{\eta}\alpha\ \bar{\eta}\alpha\kappa\alpha\kappa\alpha\rho\tau\omicron\pi$.

Can we now doubt that $\epsilon\nu\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$ came from
 $\epsilon\pi\alpha\tau\tau\epsilon\epsilon\lambda\epsilon\kappa\omicron$ and not vice-versa?†

† A still more subtle borrowing from *sah* is done by **N** alone in Luc xviii. 5 where **N**
substitutes $\pi\alpha\rho\epsilon\nu\omicron\chi\lambda\epsilon\iota\nu$ for $\pi\alpha\rho\epsilon\chi\epsilon\iota\nu$ of **B** and all the rest. Consult Horner's note in *sah*
as to $\text{CO}\tau\epsilon\epsilon\gamma\epsilon\text{ICE}$ meaning "addeth trouble."

Forms of *οχλεω* are nowhere else used. It is thoroughly Lucan, and a *ἀπαξ λεγ.* of his in the Gospel once, and in Acts once.

Both *οχλεω* and *ενοχλεω* are used in the classics, and the dictionary gives away another secret, for under *οχλεω* we find "More usual in its compounds."

Hence a change from *οχλ.* to *ενοχλ.* is far more likely than the accusation tacitly levelled against poor long-suffering "Antioch" of changing *ενοχλ.* "of the best mss" to *οχλ.* St. Luke gives this the lie direct in Acts.

The Latin in Luke is *vexabantur*, and in Acts *vexatos*, with *vexabantur* by *d p gig Lucifer*.

The Coptic of Acts *ⲉⲧⲟⲩⲏⲩ* = *cruciatus, vexatus* (Peyron p. 373)

ⲧⲉⲗⲗⲟⲕⲟ *afflictio, cruciatus, poena* (Peyron p. 259).

Note that *και* before *εθεραπευοντο* omitted by *ⲚⲐⲖⲔⲟⲩ* is also the coptic manner here (*boh* and *sah*).

- Luc vii. 15. *εκαθισεν (pro ανεκ)* B Sod¹³⁴¹ *solī = e Iren^{int} (sedit)*. Cf. *sah boh*
 viii. 5. *α μεν (pro ο μεν)* BW *sah [non boh]*
αυτα (pro αυτο) B 16 21 273 *sah [non boh]*
 6. *επι πετραν (-την)* B Paris⁹⁷ *boh* (indef. article)
 19. *παρεγενετο (pro παρεγενοντο)* BDX d 50 71 273 Paris⁹⁷ *boh*
 (definitely 3rd pers fem sing) (*sah*)
 43. *-ιατροις προσαναλωσασα τον βιον* BD *sah syr sin [non cu]*
hier^{BC}

- x. 24. *ακουσαι μου ᾶ* BT¹ (? *Habet τον*) *sah solī*
 35. *>εκβαλων εδωκεν δυο δηναρια* B *sah solī*
 38. *-εις τον οικον* B *sah solī*

Besides many illuminating passages (such as Luc ii. 48/vi. 26, viii. 45, ix. 62, xi. 11 12, xvii. 19, xxiii. 50, some under another head, "Solecisms") note

- xi. 36. *+εν (ante τη αστραπη)...* B Paris⁹⁷ *sah boh*
 37. *-τις* NBLT¹ *fam 1 fam 13 157 604*

Paris⁹⁷ against all the rest *syr lat arm*. This is one of those square divisions where D d abandon all sympathy with the Alexandrine group. This omission is no more "neutral" or "pre-syrian" than I am a centaur. The Greek group above is *one* and stands out in all its loneliness. What has become of the coptic then? Well, it seems to me that the lack of *τις* is simply due to the coptic which generally says *a pharisee* to express such a thing. *Sah* here is *ⲁⲉⲧⲉⲃⲁⲣⲓⲥⲁⲓⲟⲥ* and *boh* *ⲡⲭⲉⲟⲩⲫⲁⲣⲓⲥⲉⲟⲥ* [Horner has no remarks on *-τις* in the above Greek mss] and this caught the eye of the parent of *NBL* Paris⁹⁷ etc, and led to its being dropped in copying. There is no sense in conjecturing an addition here, *εν δε τω λαλησαι ερωτα αυτον φαρισαιος* being

quite sufficient. *τις* is therefore part of the text, and it is **NBL** who drop it *per incuriam*, and there is no "pre-syrian" text about it at all. *Soden* follows *Egypt* with omission.

It looks very pretty and "neutral" I admit: verse 37 *φαρισαιοι* followed by *ver* 38 *ὁ δε φαρισαιος*, that is indefinite followed by definite, but *copt* has an indefinite and Greek has not. And *τις* therefore is not out of place in verse 37.

- xi. 53. Here occurs a very serious difference. For the ordinary *λεγοντος δε αυτου ταυτα προς αυτους* **NBCL** 33 Paris⁹⁷ substitute *κακειθεν εξελθοντος αυτου*. This is against all Syriacs and all Latins and all the rest of the Greeks. It is apparently shared with or derived from the Coptic only.

There is no exact parallel, but after the close of some of the parallels in *Matt.* xxiii., chapter xxiv. opens *και εξελθων ο Ιησους επορευετο απο του ιερου και προσηλθον οι μαθ. αυτου επιδειξαι αυτω τας οικοδομας του ιερου* (= *Mark* xiii. 1 *και εκπορευομενου αυτου εκ του ιερου...*).

Is it possible that **NBCL** 33 Paris⁹⁷ *copt* are right and all the rest wrong? The six authorities cited are rightly but *one*. What about the other sympathising cursives *fam* 1 *fam* 13 28 157 604 892? Have they *all* been corrupted by this abominable Antiochian or Constantinopolitan recension, while shaking themselves free from it on so many occasions? Is it humanly possible to conceive this? Or do not **NBCL** 33 Paris⁹⁷ merely represent some untoward effort of Hesychius or another to bemuddle Dr. Hort?† (*Soden* follows *Hort*.)

For observe the same process in verse 54:

54. — *και ζητουντας* **NBL** *fam* 1 239 Paris⁹⁷ *copt aeth*
— *να κατηγορησωσιν αυτου* **NBL** 892 Paris⁹⁷ *copt aeth syr sin*.

It is quite of one recension. But really, are we to believe that all other copies have parted with sanity and conspired to down the truth?

- xii. 25. *πηχυν* (— *ενα*) **N*BD** *i d ff2 l sah boh* (οὐτελλε *more copt*) but opposed by all else including **WΨ** Paris⁹⁷ 892 604 and all *minn latt rell syr omn arm aeth Eus*^{luc}.

47. I cannot rank this even under attempted "improvement," so I place it here.

B (with **NT**^{wo1}Ψ 33 348 892 Paris⁹⁷ only) wishes to read *εκεινος δε ο*

† A study of the *Diatessaron arab* is worth while in this connection. Section **xli** opens with *Matt.* xxiii. 34/39, interposes *John* xii. 42/50, then proceeds with *Luke* xi. 53/xii. 3. The language here of *Luke* xi. 53 is *λεγ. δε αυτου ταυτα προς αυτους* and not *κακειθεν εξελθοντος αυτου*. But after continuing with *Jo.* xii. 36/41, it proceeds with *Matt* xxiv. 1 "AND WHEN JESUS WENT OUT OF THE TEMPLE." A *diatessaron* in Greek so constructed might account for a scribal error here, the wrong place being taken up in copying. It seems the only clue.

δουλος ο γνους το θελημα του κυριου αυτου και μη ετοιμασας η ποιησας το θελημα αυτου.

This η for *μηδε* finds its counterpart in *sah* :

πρ^αεβ^αλ δε επταρεισε επο^ωω επερχοει^ς επ^αρ^ακο^ιτε^ς επ^αρ^αειρε... *Boh* opposes with οτο^ς (one MS οτα^ςε) before "prepared not" and οτο^ς for *μηδε*.

I believe NBTΨ 33 348 892 Paris⁹⁷ *sah* to be utterly wrong, and if we want the "shorter" text we have to go to LW 13 8^{pe} *latt syr Cypr* which give us και μη ετοιμασας, omitting *μηδε* or *η ποιησας*; or to *g₂* which omits the whole! Consulting W for control we find that that new MS goes with L for the "shorter" text and again opposes B, while Paris⁹⁷ again supports B.

But και μη ετοιμασας η ποιησας strikes me as opposed to the usual N.T. sequences, and και μη ετοιμασας μηδε ποιησας of the mass should be right.

Luke

xiii. 9. εισ το μελλον ει δε μηγε. Matter of order by NBLT 33 (69 *non fam*) 892 Paris⁹⁷ with *sah boh*, against the rest of Greeks, and against *Latins* and *Syriacs* and *arm*.

14. +οτι (*ante εξ*) after the Coptic manner (*sah boh*) with only NBL Paris⁹⁷ 892 and two Latin *vg* against the rest.

This is mentioned here as it follows xiii. 9 so closely. Doubtless the coptic reacted here on NBL and not NBL on the coptic.

xv. 12. ο δε διειλεν αυτοις τον βιον (*pro και διειλεν αυτοις τον βιον*) N^cABL Paris⁹⁷ 892 *boh sah*. This is a place which bears out my contention that *coptic* influenced NBL and not that *sah* or *boh* felt the influence of NB. For observe N^c feels the influence, not N*, and is joined by A, as well as BL. All others are against this except Paris⁹⁷ which here follows, but W opposes with the other versions and all *latt*. Here is a clear example of *W-H* (no syllable in their margin!) following an *Egyptian* recension, and nothing to do with "pre-syrian" at all.

(xv. 21. BL = *copt order*. See under "Order.")

The point which I make above (at xv. 12) happens to be illustrated further and immediately after at:—

xvi. 1. where B* alone writes οικονομους for οικονομον. Did not his eye wander to the coptic where the accusative ον does not show? The termination is ος, the word being transliterated from the Greek and appearing ϩοτοοικονομο^ς both in *sah* and *boh*.

I can offer further immediate corroboration of the assumption:—

3. σκαπτειν ουκ ισχυω ΚΑΙ επαιτειν αισχυνομαι. This και is

unknown to the Greeks except to B [not followed by *W-H*! who divined something wrong here] but is definitely read by *boh* and *sah* and *aeth*, but not by the Latins. The Syriac here +*diatess* opposes the Latins however joining B (again a square division between *syr* and *lat*). Syriac influence might here be attributed to B, but I think the previous context will bear me out in attributing it to Coptic. I have never seen this pointed out before, and submit that it goes a long way to show Coptic influence on B, which if the proofs offered are considered sufficient, destroys B as a "neutral" type, especially when the apparent Latinisms are taken into consideration at the same time (see *ante*).

Another commentary offers in this chapter:

- xvi. 15. B writes alone *οτι το εν ανθρωπω υψηλον* (for *οτι το εν ανθρωποις υψηλον*). The point we have not yet got is whether *sah* or *boh* is influencing B. Well here all *sah* (known to Horner) have *ανθρωποις*, but Horner's *boh* text, following the *boh* AC¹*ΓHS, has "in the man" *ετδεν πικρωει*, not *πικρωει*. That is the only support for B⁸⁷. The *syr* has plural, and the old *syr* "sons of men" or "sons of man." *W-H* do not follow B. *Soden* adds no other witness.

A further commentary is offered immediately after at:—

17. *κεραιαν μιν* a change of order by B only *sah* (*οτ ψωλζ πωτωτ*) *syr*, while *boh* omits *μιν* (= *οτκερεα* most, *οτψωλζ* some). The omission in *boh* led to the change of order perhaps, while B consulted *sah*.
26. Again a commentary offers here. In the important sentence *και επι πασι τουτοις μεταξυ ημων και υμων χασμα μεγα εστηρικται* NBL Paris⁹⁷ substitute *εν* (for *επι*) with *boh* and *latt*^{pl}, while *sah* expresses differently: "But after all these there is a great gulf fixed," and *syr* "And with all these same things a great gulf is set."
- xvii. 1. Order: *τα σκανδαλα μη ελθειν* So NBLX Paris⁹⁷ 892 *e* (*sah*) only, and I claim that this is more likely due to *sah* on NBLX than the converse, for all others oppose with *μη ελθειν τα σκανδαλα* including *it* and *Origen Chr Dam*, so that here with *W-H* following NBLX *e* we have not even restored the text of *Origen*.

Same verse *πλην ουαι* for *ουαι δε* by NBDL *it* (except *fl vg*) = also coptic (*boh* and *sah*).

- xvii. 19. — *η πιστις σου σεσωκε σε* B⁸⁰¹ *cum sah* 6/9.
 These and these alone. Comment is unnecessary.
23. order: *ιδου εκει η ιδου ωδε* B³ Paris⁹⁷ *boh*
ιδου εκει και ιδου ωδε N *syr cu sin*
ιδου εκει ιδου ωδε L

[illegible]

Thus	85	reads	q̄ēpēīēēē	н	пдī
	114	„	ēēēpēīēēē	н	ēēē пдī
	70	„	ēēēpēīēēē	н	ēēē пдī
	64	„	q̄ēpēīēēē	н	ēēē пдī
	91	„	q̄ēēēpēīēēē	н	q̄ēēēпдī
	89	„	q̄ēpēīēēē	н	ēēē пн
	25	„	q̄ēēпдī		

while in the same verse *-απηλθητε μηδε* of B *fam* 13 [157] seems to correspond closely to *sah*.

Luke

xvii. 33. *οσ δ' αυ (pro και ος εαν)* NBLV 69 245 892 Paris⁹⁷ *al.*
perpauc boh^{tres} BFM

35. + $\dot{\eta}$ (*ante* $\mu\alpha$) So $\mathbf{N}^a\text{BDR } Sod^{7050}$ 1 69 Paris⁹⁷ and *boh*^{DEHJO}

37. και οι αετοι NBL Paris⁹⁷ *min pauc b d [contra D^{sr}] boh^v*
ibid. επισυναχθησονται (*pro συναχ.*) NBLQ *Erst 19 cf. sah*
fin “will be gathering to it.”

xviii. 29. Order: *η γυναικα η αδελφους η γονεις*. **NBL** 892 Paris⁹⁷ *sah*
boh against all others.

xix. 8. Order: *μον των υπαρχοντων* NBLQ *fam* 1 Paris⁹⁷ bringing the possessive first with coptic. (157 does not do so here, but on several other occasions; see below.)

23. Order: *μον το αργυριον* only **ΣΑΒΛΨ** 33 157 ^{fscr} 892 Paris⁹⁷ *Erst* 48 and the *coptics* against Latin. These points should be noted. I will be told about other coptic sympathy that of course it was **ΣΒ** which influenced the coptic and not vice versa. I do not think so. In some places community of origin is clearly indicated. In many others, as here, it is to be observed that it is more than likely that a reflex action of the coptic manner on **ΣΒ** is in question.

Notice here W $\mu\acute{o}\nu$ το ἀργύριον μου. W* first wrote μου το ἀργ. and then cancelled μου *init* and added at end. N also has this reduplication.

26. Almost immediately below we come across further close optico sympathy. *NBL fam* 1 892 Paris⁹⁷ *a* omit *γap* with *boh* and *sah*. Yet the rest and *syr cu sin* have the copula, and other Latins and *Lucifer* + autem.

40. -αυτοῖς NBL [non min] copt Orig W-H Sod txt

xx. 9. *χρονους* (-ικαρους) B* (non *W-H*) with *boh* mss BDΔ₁ΓΕ
FJLO 26 (see *Horner notes in sah vol.*, not clear in *boh*)

Note. This is immediately followed in B^{gr} at xx. 10 by *καὶ καιρῷ* (—*εν*) with Latin, whereas *boh* have distinctly *καὶ εν καιρῷ*. Hence, if

*boh*⁹ had been following B^{sr} in *ver* 9, they might have adopted a different expression. I say this to guard against the retort that the *boh* mss⁹ reported above were perhaps following B^{sr}. [*Aliter expr. aeth: et moram fecit venire.*]

Luke

xx. 40. γαρ (*pro δε*) NBL^Ψ 33 36 57 108 213 Paris⁹⁷ *boh sah*.
(The rest vary and *a nec amplius*).

42. αὐτος γαρ (*pro και αὐτος*) NBLR(Q) *min pauc et* 157 892
Paris⁹⁷ *l boh sah Cyr* against all others.

xxi. 36. κατισχυσητε (*pro καταξιωθητε*) NBL(W)X^Ψ *fam* 1 33 36
57 157 213 892 Paris⁹⁷ *sah boh aeth syr hier*, against all others
and against *syr lat* and *Tert*⁷³³.

As *Orig* is not extant here, I prefer to attribute this to *coptic* influence, and should certainly follow *Tert* who is extant here, not to speak of the body of Latins and *e* representing *Cyprian*, and not to speak of *syr cu sin pesh* which oppose *syr hier*.

It will be noticed that the former group known to *Tisch* and *Hort* has been added to by W (*κατισχυσατε*) Ψ and Paris⁹⁷, but they are rather birds of a feather. Yet I would give the additional testimony all the weight desired, and still say that the strength of the position remains with the *Latt* and *Syrr* who are completely agreed except for *syr hier* whose defection rather emphasises this as an unnecessary "improvement." In any case a change from *καταξιωθητε* to *κατισχυσητε* is far more probable than an attempted emendation of *κατισχυσητε* to *καταξιωθητε* (the Latins express in two words).

xxii. 7. ἐν η̄δει θνεσθαι το πασχα Most, but BCL and D 892 [but not N *rell*] omit *εν*. Not so *latt*, so the omission is ruled out from Latin sympathy. The *εν* is desirable here. Upon reference to the *coptic* we find *εν* present but transferred quite to the end of the verse (it so appears in *Horner's* translation of *sah* but does not do so in his translation of *boh* although the expressions employed are identical in both versions). The *coptic* says "this which"—as if reading *η̄*—"is numbered to slaughter the passover *in*."

19. -εις (*ante την εμην*) B^{sol} *Cf sah boh*.

20. Order: και το ποτηριον ωσαντως NBL Paris⁹⁷ *boh sah syr hier (non al.) W-H Sod txt*

22. ουι (*pro και*) NBD^{sr}LT 157 z^{scr}sem Paris⁹⁷ *boh sah* (against all others incl. W and *syr hier*). *a d Orig om.*

31 *init.* -ειπε δε ο κυριος BLT Sod³⁷¹ *sah boh Bas 1/2 syr sin*
[*contra syr cu et rell omn et contra WΨ 892 Paris⁹⁷*]

36. δε (*pro ουν*) NBLTD Sod⁹⁵⁰ Paris⁹⁷ Laura^{A 104} *e d sah boh*

- Luke
 xxii. 37. το (pro τα) **NBDLQ**TW *Sod*⁷⁵⁰ (B & G) 1 157 b d sah boh (*syr*)
 39. — και (ante οι μαθηται) B*V Paris⁹⁷ *Sod*^{alig} sah aeth (boh^{tres})
 57. Order: ουκ οίδα αυτον γυναι (pro γυναι ουκ οίδα αυτου)
NBLTXΨ 213 *Sod*³⁵¹ [non al. minn] sah boh arm only,
 against the rest of Greeks, all Latins, and *syr*. (—γυναι
 D et T^l).
 68. —μοι η απολυσητε **NBLT** *Sod*⁷⁵⁰ boh Cyr (*fam* 1 157
 Paris⁹⁷ sah habent μοι)
 xxiii. 6. —γαλιλαιαν (post ακουσας) Only **NBLTT**¹ boh (against sah *syr*
 lat and the rest) Sah is very definite **ΛΕ ΤΤΑΛΙΛΑΙΑ**, and
 892 Paris⁹⁷ do not omit nor WΨ. If **NBLT** managed to
 influence boh, how was it they did not influence any others?
 Not even Paris⁹⁷ which has been running very close to them
 for many verses past. Surely it was boh which influenced
NBLT. If **NBLT** influenced boh how was it they (or their
 common ancestor, for they have indeed a common ancestor)
 did not influence sah? W-H follow this small combination
 for omission. I would not dare go against the beautifully
 emphatic character of the phrase in sah and *syr cu sin*. *Soden*
 adduces only one new witness, δ 371, yet excludes.
 15. ανεπεμψεν γαρ αυτον προς ημας **NBKLM**ΤΠ minn pauc f
 130^{lat} 892, Paris⁹⁷ (—γαρ), sah boh
 ανεπεμψα γαρ υμας προς αυτον Rell et it aeth; *syr* arm
 (αυτον προς αυτον)
 This is rather an interesting commentary on the previous
 reference. The change of sense is so complete here, but
 witnessed to most carefully by both coptics. In fact sah says
 “But Herod also found nothing against him; for he sent him
 to us...” while boh follows the Greek method: “But neither
 Herod also; for he sent him to us...” Observe that aeth
 opposes sah boh.
 17. Om vers **ABKLTT**¹Π (A here replaces **N**) 892 *Sod*^{8 371} a vg^F
 sah boh [non omn] D d *syr cu sin* aeth place the verse after
 verse 19.
 Six boh mss and the correctors of four others have it.
 29. +αι (ante κοιλαι) **NBCNT**¹X 892 min¹⁵ [non Paris⁹⁷] and
 so sah boh [non W^{sr}]
 32. κακουργοι δυο **NB** W-H only as it would appear. The
 sentence runs a little more smoothly thus: ηγοντο δε και ετεροι
 κακουργοι δυο, instead of: ηγοντο δε και ετεροι δυο κακουργοι,
 but sah boh support **NB**. [*Soden* adds nothing new].
 36. προσερχομενοι οξος προσφεροντες αυτω **NABC***L Paris⁹⁷ only.
 This involves the omission of και before οξος and is supported
 by a r and boh (sah also αυτω μετ’ οξου, minus προσφεροντες
 αυτω). The absence of και between the two participles

seems a little rough and contrary to N.T. usage. The inference is coptic influence. Observe A joins the group.

This is immediately followed by :

- xxiii. 38. — γεγραμμενη **NBLT**¹ *Sod*⁸³⁷¹ *sah boh* (*contra mundum*)
ibid. — γραμμασιν **ΕΛΛ. και Ρωμ. και Εβρ.** **N**^{ca} [*Habet N*] **BC*****L**
 Paris⁹⁷ *sah boh* [*non omi*] to which add a *syr cu sin*, but against all else and *Cyr*.
40. επιτιμων αυτω εφη (*pro επιτιμα αυτω λεγων*) **NBC*****LX**
 213 Paris⁹⁷ 892 *boh*^{pl} [*non sah*] (*syr και εφη*)
43. — ο ιησους **NBLT**¹ *Evst* 26 *e** *sah boh* *contra rell et contra Chr*: (“οι μανιχαιοι—επιλαβομενοι του χωριου τουτου φασιν”—ειπεν ο *χσ*· *αμην αμην*...)
44. και ην ηδη ωσει ωρα εκτη (*pro ην δε ωσει ωρα εκτη*) **BC*****LT**¹
 597† 892 *boh* [*non sah*]. On the other hand **ND** some latins and *Orig*^{int} have *και* but not + *ηδη*. This plus *ηδη* is found however in *boh* οτοζ πε φηαυ ρηζη ηαχπε πε, (while *sah* is πε ηαυ δε ηαχσο πε [*sah* has δε, correct *Tisch*]) and nowhere else. All the others oppose. Here is the “longer” text then once more in **BL** [not **N**]. It is not from the parallels in *Matt.* and *Mark*, and must be an old error from *ΚΑΙΗΝΔΕΩCΕΙ*, the δε having remained after *και* was introduced, and being copied as *και ην ηδη*. If this be disallowed, there is no alternative but a *bohairic* influence on **BL**, because *boh* could not get it very well from the Greek as he must have looked well at the place, for ρηζη is introduced in a different order, viz. between *ωρα* and *εκτη*, the *ωσει* being apparently dropped (as in *sah*^{int} *aeth* and 157 *y*^{sr} *vg*^e), but there is room for a great muddle here, because the word for *ωσει* (= *ηα* or *ηαυ*) is very like the word for *ωρα*.† **BL boh** here are a unit against the rest. How it occurred must be thought of in connection with the other coptic sympathy, which fluctuates between *boh* and *sah*. As **N** does not share the addition here the place will bear more study (*Cf* + *ηδη* at xxiv. 29).
45. The passage του ηλιου εκλιποντος of **NBL** would follow naturally here, but so much has already been written about it that I forbear. Nor have I touched at all on Luke i. 28, ii. 14, 33, vi. 1 48, xxii. 43/44, xxiii. 34, xxiv. 42, as these passages have been discussed before, and ii. 9 I merely record above.
49. και αι γυναικες **B** Paris⁹⁷ *sah* [*Soden* adds nothing]
50. αγαθος δικαιος **B** *et sah soli* [*Soden* forgets this]

† This 597 (Venice Marc i. 59) in Gregory's *Emendanda* is not to be confused with 579 (Paris⁹⁷).

† Hence φηαυ, ηαυ, the moment or the hour.

1 Luke

xxiv. 32. *ως ελαλει ημιν εν τη οδω (- και) ως διηνοιγεν ημιν τας γραφας.* This is often the Coptic method. The omission of the copula is observed in **NBDL** 33 *syr hier* and *boh sah* only (*copt* omits the second *ως* as well). The passage is not without interest for B maintains the two clauses (although without copula, = *copt*) while *Origen* ELEVEN TIMES, with *a b c e l Amb Aug syr cu sin*, omits the first *ως ελαλει*.

44. *εν τω νομω μουσεως και τοις προφηταις και ψαλμοις.* So B and Paris⁹⁷. *εν τοις προφηταις* says **N**, *και εν τοις προφηταις* L, and these three groups agree in one, but, proving certainly that it was not sincere copying, they disagree in detail, while the supporting authority, namely *sah-boh*, has it yet differently thus: *εν (τω) νομω μουσεως και (lit. μετα) τοις προφηταις και (lit. μετα) τοις ψαλμοις*.

Only the coptic adds *τοις* before *ψαλμοις*.

W-H manage out of this slight difference to slip in the reading of B alone! They say nothing in the margin, and they have just rejected B's single readings (*απαντα* in this verse, + *και* in verse 39, *τι* for *διατι* verse 38, *ηγγικαν* verse 28, *αυτους* for *και αυτος* verse 15), and behold it is not B at all as a whole which we are getting in *W-H* here, but pure *W-H* intuition which is the "neutral" text!

47. *και κηρυχθηναι επι τω ονοματι αυτου μετανοιαν εις (pro και) αφεσιν αμαρτιων εις παντα τα εθνη* **NB** *sah boh*, to which add *syr^{sch} pesh* [*against the Old Syriac*]. So that *W-H*† text is satisfied to follow **NB** *copt* alone with "*syr vg*" [*cu* not extant, *sin* not known to *W-H*]. *Soden* has no new witness.

This is in a different class from others placed under "Improvement," for here **NB** have two cases of *εις* following each other, and to them on this occasion it is not apparently abhorrent nor to *W-H* nor to *Tisch* who follow. It is possible that *all* the other authorities, including *syr vet*, revised here to avoid this repetition; but it is also possible that the coptic is responsible, for Paris⁹⁷ does NOT follow **NB** here, nor does our new witness W agree with them, nor Ψ.

Tisch justly remarks that in St. Luke can be found both expressions βαπτισμα μετανοιας εις αφεσιν (iii. 3) and δουναι μετανοιαν τω ισρ. και αφεσιν (Act v. 31), the former supported by Mark i. 4.

The only thing to be said here about Coptic is that **NB** are agreed with C***LN**X 33 213 and the coptic, against the rest, in following this in the same verse with *αρξαμενοι* for *αρχαμενον*, again against Paris⁹⁷ and W,

† *W-H* text *εις*, marg. *και*. Souter reverses this; *και* text, *εις* alternative reading at foot. *Soden* retains *και* in his text. Yet if **NB** *sah boh* are wrong here, why does *Soden* think them right at xxiii. 6, 38, 48, xxiv. 32?

and in the next verse (48) δε is omitted by *sah boh* with \aleph BC*L, while εστε omitted only by BD Sod^{duo} d Aug (*aeth boh*) is more striking.

Latin (and Coptic).

There are a good many of these combinations with the small group containing B, but they need not be dealt with specially. Some places appear however clearly to have influenced B. For instance:

Luke

xvii. 24. -εν τη ημερα αυτου BD 220 *solī inter gr cum a b d e i r₂ et sah (aeth) W-H.* Cf. Merx vol. II. p. 348.

xviii. 4. μετα ταυτα δε BLQT* 892 Paris⁹⁷. This against all other Greeks including \aleph and D μετα δε ταυτα, but the Latin is post haec autem a f i q vg, postea autem e (while b c d ff₂ l omit autem) and both coptics say ϩⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲉ. As Tisch points out, in Luke x. 1 μετα δε ταυτα there is no change among the Greeks. We have to go to Matt. xxvi. 73 for μετα μικρον δε. Westcott and Hort religiously follow BLQ.

This I believe however to be very ancient Latin influence from a Graeco-Latin, because in the same verse the tendency is strongly Latin against Coptic, for \aleph BLX Hipp 157 Paris⁹⁷ 892 with a b c e f ff₁ i l μ vg say ουδε ανθρωπον instead of και ανθρωπον ουκ of the rest of the Greeks Bas Chr Dam. And the coptics both turn the phrase without expressing an ουδε [a few boh do 7/24].

I may further point out why I think the Latin is old enough to have influenced the BLQ text here. Three verses beyond, at:

7. BLQ, this time joined by \aleph Ψ 892 Paris⁹⁷ and (e), write των εκλεκτων αυτου των βωωντων αυτω ημερας και νυκτος, whereas a b ff₁ i l q r simply omit αυτω (or the "προς αυτον" of the other Greeks Mac Bas Chr Antioch Dam c d f Iren^{int} Tert^{marc}). As a matter of fact, if we want to choose between προς αυτον and αυτω I should strongly incline to follow Tert and Iren^{int} who are strengthened by Basil Chrys Damasus etc and the other fifteen Greek uncials and all the cursives [D^{sr} = βωωντων αυτων, d qui clamant ad eum. Tisch omits to notice d for ad eum]. But the omission may be the more basic (syr does not omit, and sah has ⲉⲧⲱⲱⲩ ⲉⲃⲣⲁⲓ ⲉⲣⲟⲥⲓ).

9. εξουθενουντες (pro εξουθενουντας) B 115 259** d^{scr} g^{scr} al². No other Gk uncials. In connection with what I wrote above, note that, against the imperfect of most Latins (but e contemnunt, d spernent) a has spernentes. Possibly therefore B got this from such a Gk-Latin. W-H do not follow. It is found in Tregelles' margin.

Luke

- xviii. 10. But it seems very difficult to separate Latin and Coptic sympathy. For here B with (D)RX 71 213 says εἰς (-ὁ) φαρισαῖος καὶ ὁ ἕτερος τελωνῆς, which corresponds exactly to sah οὐα οὐφαιριαιος πε πκεοῦα οὐτελωνης πε, whereas boh πιουαδι πεοῦφαιριεος πε πικεοῦαδι πεοῦτελωνης πε.

Unus...unus, unus...alius, unus...alter of the Latins of course does not help us without articles, but the conflict between *boh* and *sah*, where **N** and the mass follow *boh*, and B with only DRX agree with *sah* in suppressing the first article, is really noteworthy in view of what has gone before. These little places it will readily be seen are quite interesting and worth attention. *W-H* have εἰς in text, and ὁ in margin.

11. Another conflict between **N** and B follows.

B with L only and **N**⁶Ψ *fam* 1 213 892 Paris⁹⁷ (*Sod* adds ⁶⁵⁰) *e vg arm Orig Cypr* reads of the Pharisee: σταθεῖς ταῦτα πρὸς εαυτὸν προσηυχ.† instead of A(D) *etc*: σταθεῖς πρὸς εαυτὸν ταῦτα προσηυχ. and thus also *a goth syrr Bas Antioch*.

N* with *b c f ff i l q r* and *sah aeth* OMIT πρὸς εαυτὸν. This omission might be taken for the "neutral" text if you will, but, would you believe it, *W-H* follow B *Orig* and *Cypr* in their text (with πρὸς εαυτὸν ταῦτα in their margin), and not a word about omission! Now the conjunction of *e* and *Cypr* with B *sah* and *Orig* is clearly Egyptian, Africa and Greek-Egypt combined, while *Basil* with the mass oppose, and the bulk of the Latins omit. D *d* = καθεαυτὸν and *seorsum*. Therefore *W-H* produce an Egyptian text again once more and not a "neutral" one. And there is nothing "pre-syrian" about it, since the old syriac goes with the mass against B.

- xxii. 10. εἰς ἣν (*pro oû*) **N**BCLΨ *Z*^{scr}*sem* Paris⁹⁷ (*X ev η*) *latt sah boh*, but against *ou* of fifteen uncials including D and *d* "ubi"; (157 distinctly *οπου*), *ou ean* five remaining uncials (perhaps from Mark *οπου εαν*).

48. ἰησοῦς δε (*pro o δε ἰησοῦς*) **N**BLTX 157 892 *Cf latt Jesus autem*, and *boh* ἰη̅ς δε πεχαιϣ (*sah*^{pt} πεχε ἰ̅ς; *sah*^{unus} πεχε δε ἰ̅ς). (Paris⁹⁷ omits copula with *sah* and *syrr*.)

That the conjunction with Coptic and Latin is not fortuitous, consult:—

49. [κυριε] - αυτω **N**BLTX [*non R, male Soden*] again Paris⁹⁷ 71 213 892 *sah boh l q*

(τω κυριω D *et domino d*; Dñō Jesu *aeth*)

64. -ευπτον αυτου το προσωπον και **N**BKLMTH *copt* and

† W shows Egyptian preference for *ευχεται* and Paris⁹⁷ *νηχετο* (for *προσηυχετο*).

Luke

some Latins. I enter it, as *ευπτον* was apparently known to *Marcion* here as well as to the rest of the opposition. †

Add iv. 5. — ο διαβολος εις ορος υψηλων **NBL** *lat mult sah (boh) Cyr*
contra rell et syr

Traces of Syriac.

Luke

ii. 19. παντα συνετηρει τα ρηματα (—ταυτα) **B** 77 129 225 a^{scr} (*cf syr sin*) *Soden* does not bother to add the cursives.

51. παντα τα ρηματα (—ταυτα) **N*BDMW** *a e* (*cf syr sin sch pesh arm*)

iii. 33. Εσρων **B** y^{scr}? [*male Sod i^{scr}*] *b* (*d*) *vg syr W-H*

v. 18. +αυτον (*post θειναι*) **BLΞ** 157 *syr sah boh aeth* [*W-H*]

29. μετ αυτου (*pro μετ αυτων*) **B** *fam* 1 22 **Paris**⁹⁷ *diatess* (*hiant syr cu sin*), *κατ' αυτον* 69 [*non fam*]

vi. 26. — οι πατερες αυτων **B** 604 *syr sin sah* [*non boh nec rell verss*]

ix. 2. — τους ασθενεις **B** *syr cu syr sin Dial W-H*

x. 42. μαριαμ **B** 1 **Paris**⁹⁷ *l syr W-H*

xi. 46. και αυτοι + υμεις **B** alone among Greeks with **Paris**⁹⁷ *Sod*³⁵¹.

Latt all apparently *et ipsi*, although a Latin may exist with *et vos ipsi*. But this *υμεις* practically replaces *αυτοι* in the syriac (ܐܘܬܝܐ). *W-H* do not add.

Cf boh (aliter expr sah).

xvi. 3. σκαπτειν ουκ ισχυω **KAI** επατειν αισχυνομαι. All *syr* and *diatess* (no latins) and **B** alone of Greeks. But **B** is supported by both *coptics* and *aeth* (see under Coptic influence) and I am inclined to attribute this *και* to coptic influence on **B**, the *coptics* having previously imbibed it from a Graeco-syriac.

Notice both *coptic* and *syr* say *οταν μετασταθω ΕΚ της οικονομιας* in the very next verse (xvi. 4) with **NBD** *min aliq* (*apo LX* 892), while the majority of Greeks are content with the partitive genitive. *W-H* have *εκ*, but ignore +*και* of **B**.

† These things must be weighed carefully. Take for instance soon after, at xxiii. 2 it is a difficult question whether *ημων* belongs after *εθνος* ("ευρομεν διαστρεφοντα το εθνος [*ημων*]"). It is added by **NBDHKLMRTΠΞ** *min*⁶⁰ *it vg sah boh syrr arm aeth*, but withheld by **AEGSUVWXYΓΔΛ** *min plur Marcion* *Epiph bis Eus Cyr Thdt*. Here *Marcion* adds *και καταλυοντα τον νομον και τους προφητας*. Observe however not *τον νομον ημων* even here. (This addition is followed by a good many Latins, most of whom say "*legem nostram*," but in *Marcion* *ημων* is absent in both places).

Notice that **W** does not have *ημων*, so that the omission now goes back in our Greek documents to iv century. Notice that 157 *Cyr* (*l q*) have *τον λαον ημων* for *το εθνος ημων*, possibly from xxiii. 14, which is an interesting control reference because *ημων* is absent there. *Vu* 13/14 run: *πειλατος δε συγκαλεσαμενος τους αρχιερεις και τους αρχοντας και τον λαον ειπεν προς αυτους προσηνεγκατε μοι τον ανθρωπον τουτον ως αποστρεφοντα τον λαον και ιδου εγω...*

Luke

- xxiii. 5. διδασκων καθ' ολης της Ιουδαιας και αρξαμενος... **NBLTT**¹ Paris⁹⁷ only with *syrr*, *vg codd omn* [*praeter W*] add *και*, against the rest of Greeks, all *Old Latin* [*praeter aur*] and *sah boh*.

This is a very peculiar place.

Right on the heels of it comes xxiii. 6 (see under *Coptic*) where **NBLTT**¹ and *boh* only omit *γαλιλαιαν* after *ακουσας*. *Sah* **ΧΕ ΤΤΑΛΙΛΑΙΑ** does not, nor *syrr*, nor *latin*, nor the rest.

- xxiv. 13. Order: *εν αυτη τη ημερα ησαν πορευομενοι* **NB** *syrr Eus W-H*.

NB *Syr Latin against Coptic.*

- iii. 14. *τι ποιησωμεν και ημεις* (*pro και ημεις τι ποι.*) **NBC*LWΞ** 1 [*non fam*] *fam* 13 892 Paris⁹⁷ *b c e f ff g₁ l q syrr sah* (*om D d Eust 7*) *contra boh et rell*

Add perhaps

- iv. 40. *εθεραπευεν pro εθεραπευσεν* **BDWΨ** [*Sod non Lake*] 21
^{v^{scr}**} *Sod*¹²⁴⁶ *latt syrr W-H*^{txt} *Sod*^{txt} *Orig*?

- xxiii. 2. *+και* (*post διδοναι*) **NBLT** 106 892 Paris⁹⁷ *Sod*^{050 178 351} only, plus *it* [except *a c*] *syrr arm W-H* and *Sod txt* against *rell* with *sah boh*.

Syr Latin and Coptic.

- xxiii. 39. *ουχι συ ει* (*pro ει συ ει*) **NC*BL** (*BL* omit *λεγων*, **NC*** *do* not), *a b ff r* (*nonne*), *sah boh* (**ΧΕ ρκ πθoκ λπ πε ηχc**) *syrr cu sin hier* [*non sch pesh*] *arm aeth W-H et Sod txt* *contra rell omn Sod*^{omn} *et Paris*⁹⁷ *et Orig*^{int}.

Om ει συ ει usque ad fin vers D d e.

- xxiv. 24. *-και tert.* **BD** [*non min*] *latt syrr*^{omn} *sah* 1/2 *boh*^{tres} *W-H* [*nil mg*]
 38. *εν τη καρδια* (*pro εν ταις καρδιαις*) **BD** *a b c d e ff l gat vg*^{EXP}
[hiat r₂] *sah aeth W-H* (*Dial eis την καρδιαν*) (*Tert*^{mare} *in corda*)

I group this here, although the *syrr* are all pointed for the plural to-day, because it could so easily be basic in an ancient unpointed copy.

A single letter also in *boh* of similar shape **π** for **η** makes the plural (all *boh* mss) against the singular of *sah*. The Latin evidence is so large, it is strange to see all *syrr* (*g c s j h* as Horner has it) marked for plural. The Latin evidence for the singular must go back very far.

The history of the text is thus deeply involved at a tremendously early date. See full exhibition of evidence in Part II. and note *syrr sin* (Lewis ed. 1910).

Syr Coptic against Latin.

Luke

- vi. 26. — οι πατερες αυτων B 604 sah syr sin (— οι πατ. Sod³⁷⁰)
Habent **ℵ** *rell et latt boh syr pesh arm aeth.*
- xvi. 3. σκαπτειν ουκ ισχυω ΚΑΙ επατειν αισχυνομαι So B alone of
 Greeks with sah boh aeth and syr (sch pesh cu sin [non exstat
 hier]) W-H refuse this reading.
17. κεραιαν μιαν B sah syrr (om μιαν boh) W-H^{mg} [Negl Sod
 sah syr]
 μιαν κεραιαν **ℵ** *rell et latt.*

Examples of Synonyms.

- i. 6. εναντιον **ℵ**BC*X^Υ 73 239 892 Paris⁹⁷ [non Sod^{minn} vid; om.
 Sod³⁷⁰] Cyr W-H & Sod txt against rell and Orig.
76. ενωπιον (pro προ προσωπον) **ℵ**BW Sod³⁴ Orig 1/2 [non minn]
 W-H [non Sod].
- ii. 3. εαυτου (pro ιδιαν) **ℵ**^cBDLWΞ^Υ 2^{pe} Paris⁹⁷ Eus W-H Sod txt.
 Cf Matt xiii. 24 εν τω αγρω αυτου Plur (εαυτου B) but εν τω
 ιδιω αγρω D Eus^{bis}.
 57 εν τη ιδια πατριδι **ℵ**Z 892 minn^{al.} perpauc. et
 Sod^{txt} [non W-H^{txt}] (pro εν τη πατριδι αυτου rell).

Homoioteleuton.

Consult xiv. 1 — των (post αρχοντων) **ℵ**BK 892 [non al.] [W-H].

Form.

Luke

- xii. 28. αμφιαζει B^{col} et W-H txt [nil in mg]
- See xviii. 12. αποδεκατευω **ℵ**B et W-H [nil mg sed non minn.], and other
 passages referred to elsewhere but not separated in this Gospel.

GRAMMATICAL CHANGES.

Change of Voice.

- xv. 17. “εις εαυτον δε ελθων εφη (vel ειπεν) ποσοι μισθιοι του πατρος
 μου περισσεουσιν αρτων.”
 περισσεουνται BAP† fam 1 [non 131] 94 Paris⁹⁷ Evst 2.
 Sod^{1353 1443}. Tisch adds “cat^{OX} 118 schol²⁵⁴ et allor.”
 περισσεουσιν **ℵ** and all the rest including W.

This is clearly an “improvement” confirmed by the “fidus
 Achates” Paris⁹⁷, but disclaimed by the other “good” cursives
 and rejected by 131 of the 1 family. (Evst 2 occasionally has

† P and also A are found in this neighbourhood largely with B in some questionable
 places.

curious and untrustworthy readings.) Such an occasion could not be missed of emphasising a knowledge of the proper voice to employ here.

The Latins add nothing, but the *syr* emphasises by "*quibus copiosus est panis.*"

I cannot conceive it possible that an "Antiochian" revision has been so complete as to displace an original *περισσευονται* from all our Greek mss except the handful named above, for there would be no reason for the change; whereas the change from *περισσεουσιν* to *περισσευονται* is a "nicety" which is quite in line with the sense. From what I have observed from continuous study of the characteristics of what are known as our important cursives, others besides those named above would surely have preserved *περισσευονται*. Neither **N** nor **W** nor 604 nor 892 agree to change *περισσεουσιν*. *W-H* follow **BAP**, but not *Soden* here.

Change of Mood.

- Luke** vii. 7. *ιαθητω* (*pro* *ιαθησεται*) **BL** *Sod*⁸³⁷¹ and these ALONE of all our authorities, but followed not only by *Hort*, but also by *Tisch*; and not only by *Tisch* and *Hort* but now also by *von Soden* in his text! Thus does the Egyptian reading (for it is Egyptian) commend itself with this slight support to the moderns, and for the self-same reasons. *Soden* only adds "bo?" and neglects *sah*. *Boh*^{duo} go with **BL** and so do all the *sah* codices. See *Horner* in *Sah*, p. 120.

Imperative.

- viii. 50. *πιστευσον* (*pro* *πιστευε*) **BL** Ξ [*non minn vid*] *W-H*. As to this being a real preference, consult viii. 20 29 in this chapter where **B** Ξ are alone together, once for a change of order, again for a change of preposition.

Infinitive.

As to *ωστε* and *εις το*.

- iv. 29. *ωστε κατακρημνισαι αυτον* **NBDLW** *Paris*⁹⁷ *fam* 1 13-69-556 [*non* 124] 22 33 604 892 237^{schol} 259^{schol} *Sod*^{7050 178 1260} *copt Orig W-H Sod*

εις το κατακρημνισαι αυτον *Rell et Ψ* (*om.* 346)

(*Soden's* ¹⁴⁹³ omits *ωστε*, and his critical *fam*^{da} has *προς το*.)

Note that the infinitive follows, which, while not unusual after *ωστε*,† looks as if *Orig* were improving *εις το* rather than

† Cf all mss at *Matt* xiii. 32 *ωστε ελθειν τα πετεινα*.

Antioch changing an original *ωστε* to *εις το*. More suspicious because in coptic the Greek word *ωστε* is transliterated. It looks as if *εις το* had been translated *Ϸωστε* in coptic and had then reacted on *ΝΒL*, but as *D* joins, the matter can be left undecided. Note however that Winer (Eng. edition p. 400) says "In the *Byzantine* writers the use of *ωστε* with the infinitive instead of the simple infinitive is peculiarly common." Winer then refers (pp. 400 and 743) to the use of *ως ετοιμασαι* in Luke ix. 52 by *ΝΒ* (alone with *a b e l q*) for *ωστε ετοιμασαι* of practically all (*sah* omits *ωστε* and *ως*: simply *εκοβτε sah*, while *boh* 7 MSS has *Ϸωστε*, 12 MSS *Ϸωσδε*, 2 MSS *Ϸωσ* with *ΝΒ*). Tischendorf does not admit *ως* into his text but leaves *ωστε*, remarking "*at ως nimis emendationem prodit.*"

For *εις το* in the Gospels generally, observe the remaining cases Matt. xx. 19 *εις το εμπαιξαι*, Matt. xxvi. 2 *εις το σταυρωθηναι*, xxvii. 31 *εις το σταυρωσαι*, Mark xiv. 55 *εις το θανατωσαι*, Luke v. 17 *εις το ιασθαι*, Luke xx. 20 *εις το παραδουναι*, in no case changed by any except in Mark xiv. 55 where *D* (and 2^{pe}) substitute *να θανατωσουσιν* as the *latin*, and in Luke xx. 20 *εις το παραδουναι* is changed to *ωστε παραδ.* by *ΝΒCDL y^{scr}* [not by the other *min* which acted so in iv. 29].

Εις το is not found in *St. John's Gospel*, but is to be observed in *Clement's 1st Epistle*.

I submit that *ωστε* is a correction by Alexandria for *εις το*, and not that *ωστε* is original in Luke iv. 29, xx. 20.

As regards *εις το* outside the Gospels, note:

- Acts*
 iii. 19. *εις το εξαλειφθηναι* Changed by *ΝΒ* only, to *προς το εξαλ.*
 xiii. 42. *εις το μεταξυ σαββατον λαληθηναι*
- Rom.*
 i. 11. *εις το στηριχθηναι*
 20, iii. 26, iv. 11, iv. 16, viii. 29, xv. 16, Eph. i. 12, James i. 18.
εις το ειναι; cf. *εις το μη ειναι* 1 Cor. x. 6 *infra*.
 iv. 11. *εις το λογισθηναι*
 18. *εις το γενεσθαι* also vii. 4; also Phil. iii. 21, but some omit.
 vi. 12. *εις το υπακουειν*
 vii. 5. *εις το καρποφορησαι*
 xi. 11. *εις το παραζηλωσαι*
 xii. 2. Phil i. 10 *εις το δοκιμαζειν*
 xv. 8. *εις το βεβαιωσαι*
 13. *εις το περισσευειν* all and *Orig* except B 57 *Sod^{tres}* which omit.
- 1 Cor.*
 viii. 10. *εις το εσθιειν*
 xi. 22. *εις το εσθιειν και πινειν*
 33. *εις το φαγειν*

- 2 Cor.
i. 4. *εις το δυνασθαι ημας* changed to *να το* by FG only (*cf. lat*)
vii. 3. *εις το συναποθανειν*
viii. 6. *εις το παρακαλεσαι ημας* ,, ,, *ωστε* by 3 35 115 d^{scr} *al. pauc.*
- Gal.
iii. 17. *εις το καταργησαι*
- Eph.
i. 18. *εις το ειδεναι* changed to *να οιδατε* by FG only (*cf. lat*)
- Phil.
i. 23. *εις το αναλυσαι* Most and Clem (*-εις* DEFG; *-εις* το *Antioch*)
- 1 Thess.
ii. 16. *εις το αναπληρωσαι*
iii. 2, 13. *εις το στηριξαι*
5. *εις το γνωναι*
10. *εις το ιδειν* (*εις το ειδεναι*, 17 only)
- 2 Thess.
i. 5. *εις το καταξιωθηναι*
ii. 6. *εις το αποκαλυφθηναι*
10. *εις το σωθηναι*
11. *εις το πιστευσαι*
- Heb.
ii. 17. *εις το ιλασκεσθαι*
vii. 25. *εις το εντυγχανειν*
viii. 3. *εις το προσφερειν*
ix. 14. *εις το λατρευειν*
28. *εις το πολλων ανενεγκειν αμαρτιας*
xii. 10. *εις το μεταλαβειν*
xiii. 21. *εις το ποιησαι*
- Jas.
(i. 19. *εις το ακουσαι. . .εις το λαλησαι*)
- And with negatives:
- Acts
vii. 19. *εις το μη ζωογονεισθαι*
- 1 Cor.
ix. 18. *εις το μη καταχρησασθαι*
x. 6. *εις το μη ειναι*
- 2 Cor.
iv. 4. *εις το μη αυγασαι*
- 2 Thess.
ii. 2. *εις το μη ταχως σαλευθηναι*
- Heb.
xi. 3. *εις το μη εκ φαινομενων το βλεπομενον γεγονεναι*
- 1 Pet.
iii. 7. *εις το μη ενκοπτεσθαι*
iv. 2. *εις το μηκετι ανθρωπων επιθυμiais*

Here are over fifty cases of *εις το* with almost no variation among MSS. I think it is a significant fact that NB change *εις το* to *ωστε* once only and that is at Acts iii. 19 THE FIRST OCCURRENCE AFTER THE GOSPELS END. After that they seem to accept the fact that *εις το* is Lucan as well as Pauline and Petrine, for at Acts vii. 19 they do not change, nor afterwards on over fifty occasions. We should ponder this. It seems to me to be a most illuminating study and I think the observation is new: as are also the inferences conveyed in the following

sections.† The scribes of **NB** in their N.T. copying seem also to have been influenced by some O.T. phraseology which lingered in their minds. Observe *τα θελήματα* once by **N** (Matt. vii. 21), once by **B** (Mark iii. 35).

Change of Case.

Genitive absolute.

As to St. Luke we have no cases to report throughout the whole Gospel of a single change from dative to genitive absolute, and this for the simple reason that St. Luke does not use the dative absolute [if we except two passages, ii. 5 *οὐση εγκυω*, and viii. 27 *εξελθοντι δε αυτω*, which are not, properly speaking, absolutes]. This is quite illuminating as to the action of the **NB** group in St. Matt. and St. Mark. Had "Antioch" been guilty of changing their genitives there to datives, surely we would see the same thing in St. Luke. I have not found one single instance! And it is not for lack of material. For although St. Luke is not partial to the genitive absolute, it is used on at least forty-five occasions in his Gospel.

Luke is rather partial to nominative absolutes (viii. 33, xiv. 21, xvi. 14 *etc. etc.*), occasionally an accusative absolute (xiii. 16), and avoids genitives by using *ην διδασκων* as at v. 17, where **D** substitutes (with *d c e*) *αυτου διδασκουτος*, or as at v. 29, where for *οι ησαν μετ αυτων κατακειμενοι*, **D** (*d e*) have *οι ησαν μετ αυτων κατακειμενων*. Again, at vi. 17 for *Ιερουσαλημ etc.* **D** substitutes *και αλλων πολεων εληλυθωτων*. Very frequently the Lucan expression is *και εγενετο...* as at:

Luke

- xiv. 1. *και εγενετο εν τω ελθειν αυτου*
- xvi. 22. *εγενετο δε αποθανειν τον πτωχον και απενεχθηναι αυτον*
- xvii. 11. *και εγενετο εν τω πορευεσθαι*
- 14. *και εγενετο εν τω υπαγειν αυτους*
- xviii. 35. *εγενετο δε εν τω εγγιζειν αυτον*
Cf Matt xx. 29 και εκπορευομενων αυτων
Marc x. 46 και ερχονται εις Ιεριχω και εκπορευομενου αυτου απο Ιερ.
- xix. 15. *και εγενετο εν τω επανελθειν αυτον*
- 29. *και εγενετο ως ηγγισεν εις βηθφαγη και βηθανιαν*
Cf Matt xxi. 10 και εισελθοντος αυτου εις Ιεροσ.
Marc xi. 1 και οτε εγγιζουσιν εις Ιεροσ.
- xxii. 66. *και ως εγενετο ημερα*

† Hans von Soden, in a recent unflattering review of my 'Concerning the Genesis of the Versions,' pretends that I am bringing coals to Newcastle or iron to Essen, and that all I have brought forward is already well known to the savants. If so they keep very silent about it!

Luke

- xxiv. 15. και εγενετο εν τω ομιλειν αυτους
 30. και εγενετο εν τω κατακλιθηναι αυτον
 51. και εγενετο εν τω ευλογειν αυτον αυτους,
 holding this to the very end.

Note xvi. 9 ινα οταν εκλειπη; also vi. 20 και αυτος επαρας τους οφθαλμους αυτου...ελεγεν, where the Latins say *elevatis oculis*; also viii. 50 ο δε Ιησους ακουσας. Most it = *audivit hoc verbo*.

Yet of genitive absolute we can observe the following:

Luke

- ii. 2. ηγεμονευοντος της Συριας Κυρηνιου
 42. αναβαινοντων αυτων (all except D *d e ανεβησαν οι γονεις αυτου εχοντες αυτον. ανεβησαν Sod¹¹³²*)
- iii. 1. ηγεμονευοντος ποντιου πιλατου της ιουδαίας (D *Eus επιτροπευοντος...*) followed by τετραρχουντος...φιλιππου δε... Λυσανιου.
 15. προσδοκωντος δε του λαου και διαλογιζομενων παντων
 21. και Ιησου βαπτισθεντος και προσευχομενου
- iv. 2. συντελεσθεισων αυτων
 40. δυνοντος δε του ηλιου
 42. γενομενης δε ημερας (Cf Marc i. 35 και πρωι εννυχα λιαν)
- vi. 48. πλημυρης δε γενομενης
- vii. 6. ηδη δε αυτου ου μακραν απεχοντος της οικιας
 24. απελθοντων δε των αγγελων
 42. μη εχοντων αυτων αποδουναι
- viii. 4. συνιοντος δε οχλου πολλου
 23. πλεοντων δε αυτων
 45. αρνουμενων δε παντων
 49. ετι αυτου λαλουντος
- ix. 34. ταυτα δε αυτου λεγοντος
 37. κατελθοντων αυτων (all except D *κατελθοντα αυτον* and *d descendente eo*; om. αυτων Paris⁹⁷ Sod¹⁴⁹³; κατελθοντι τω ιω c^{scr} x^{scr} Sod¹⁴⁴³)
 42. ετι δε προσερχομενου αυτου
 43. παντων δε θαυμαζοντων
 57. και πορευομενων αυτων
- xi. 14. του δαιμονιου εξελθοντος (add D ταυτα δε ειποντος αυτου...)
 29. των δε οχλων απαθροιζομενων
 53. λεγοντος δε αυτου by most
 κακειθεν εξελθοντος αυτου NBCL 33 Paris⁹⁷ W-H^{int} Sod *txt* }
- (xii. 36. ινα ελθοντος και κρουσαντος (+ αυτου A 251 Sod¹⁴⁴⁸ § 371)
 Only Meth = ινα ελθοντι και κρουσαντι αυτω)
- xiii. 17. ταυτα λεγοντος αυτου (D *d e* omit)
- xiv. 29. θεντος αυτου, and ισχυοντος + αυτου some
 32. ετι αυτου πορρωντος
- xv. 14. διαπανησαντος δε αυτου
 20. ετι δε αυτου μακραν απεχοντος

Luke

- xvii. 12. και εισερχομενου αυτου
 xix. 11. ακουοντων δε αυτων
 33. λυνοντων δε αυτων
 36. πορευομενου δε αυτου
 37. εγγιζοντος δε αυτου (D d syr cu sin εγγιζοντων δε αυτων)
 xx. 1. διδασκοντος αυτου... και ευαγγελιζομενου (+ αυτου Γ c)
 45. ακουοντος δε παντος του λαου
 xxii. 10. εισελθοντων υμων
 47. ετι αυτου λαλουντος
 53. οντος μου
 55. (περι)αψαντων δε (+ αυτων some) . . . και συνκαθισαντων
 (+ αυτων some)
 60. ετι λαλουντος αυτου
 xxiii. 45. (του ηλιου εκλιποντος)
 xxiv. 5. εμφοβων δε γενομενων αυτων... (D εμφοβοι δε γενομεναι...)
 31. λαβοντων δε αυτων τον αρτον απ αυτου D c d e Orig See
 ordinary text)
 41. ετι δε απιστουντων αυτων

In all these cases, except where marked, there is no variation among mss and no substitution of dative for genitive.† May we not fairly claim then to have caught our hare? If an Antioch revision had changed genitive absolutes in Matt. and Mark to dative absolutes as inferentially claimed by the Hort school, they would surely have done the same in St. Luke. But there is no trace of it here. As for Egypt, there was no room for change to genitive absolute in St. Luke for he does not use the dative absolute. [See later again as to St. John in this connection.]

Simple for Compound Verbs.

Here we have a check as to NB from the language of St. Luke. (Cf. Hobart, 'Medical Language of St. Luke,' *passim*. See also Blass, 'Philology of the Gospels,' London, 1898, p. 117.)

v. 2. Of the washing off of the nets.

For απεπλυναν of most, επλυναν is used by NC*LQX 239 299 372 Paris⁹⁷ W-H^{ms} and επλυνον by BDW 91 892 W-H^{txt}, but this seems to be an "improvement" or reflection of *lavabant* of the Latins, for St. Luke's diction calls for απεπλυναν (So Sod^{txt}). Cf. απομασσειν x. 11, εκμασσειν vii. 38 44, απολουειν Acts xxii. 16. απεπλυναν is peculiar to Luke, and NBD and the few offend by removing the απο. Observe that 91-299 revise. They are part of the 1 family; but 1 and the rest hold απεπλυναν. απομασσειν is also peculiar to St. Luke.

- xii. 20. αιτουσιν (pro απαιτουσιν) BLQT 33 Paris⁹⁷ d W-H, against the rest with N, D^{sr} and W and 892, the latter doubtless holding

† Methodius is the only one to do so at xii. 36.

Luke

the true base, since *απαιτω* is *Lucan*, being used only by Luke here, and in vi. 30 in a different connection: *και απο του αιροντος τα σα μη απαιτει* (St. Matthew's language, v. 42, is different). Cf. further *απελπιζοντες* in Luke vi. 35 peculiar to St. Luke and medical (*Galen^{sexies}*). *Soden* wavers printing [απ]αιτουσιν.

- xxiv. 33. *ηθροισμενους* (*pro συνηθροισμενους*) **NBD** 33 *W-H Sod* [*non W rell, non 892 Paris⁹⁷*] but the compound word is peculiar to Luke (Acts xii. 12, xix. 25). *Soden* goes over to the minority. (Cf. also *συναλιζεσθαι* Acts i. 4.)

N.B. This matter of uncompounded verbs cannot be satisfactorily checked in the other Gospels, but here in St. Luke's Gospel we have for control the Acts as well. Observe *Soden's* utter lack of consistency.

Change of Number.

Luke

- xii. 6. *πωλουνται* (*pro πωλειται*) concerning the *πέντε στρουθία*. Only **NBΨ** *Sod*^{750 al. tres} *fam* 13 [*non* 124] 892 (*πωλουνται*) *W-H Sod* against the rest (*Epiph^{marcion}* has both, *πωλουνται*³¹⁴ *πωλειται*³³³; *Tert^{marc}* omits to comment on this verse). I cannot sufficiently emphasise that such grammatical changes do not show signs of a continuous "neutral" text, but of grammatical eclecticism, because, while *fam* 13 here supports, *fam* 13 is not with the changes at Luke xii. 1, xi. 53/54 elsewhere referred to in these notes.

(N.B. *πωλειται* is used by all [except D] in *Matt* x. 29. Why did not **NB** *fam* 13 change there? No doubt because *Matt* and *Luke* represent as regards **NB** *fam* 13 recensions "reviewed" at different times and in divers manners. So *Boes* in *Matt* by **NB**, as the coptic, in *Matthew*, made much of by *Burkitt*, is not found by **NB** in *Luke*.)

30. *επιζητουςιν* (*pro επιζητει*) **NBLT^{woiX}** *fam* 13 33 213 *Paris⁹⁷* *Sod*¹¹³² (*latt copt*) [*non Ψ*] *W-H Sod*. All the rest *επιζητει*, emphasised by D and *Clem* with *ζητει*. The Greek verb follows *παντα τα εθνη*, while the latin plural follows *gentes*, well indicated by *d* with *quaerunt*, against D opposite *ζητει* after *εθνη* [so that we apply this example here and exclude it from Latin influence]. *Paris⁹⁷* supports *επιζητουςιν*, but *W* *επιζητει*. I cannot bring forward enough the admirable support of *W* in many such passages as a balancing factor of the ivth century in Egypt. Besides *Clem* and D seem decisive for an original singular.
53. *διαμερισθουσιν* (*pro διαμερισθησεται*) followed by "πατηρ εφ (or επι) υιο και υιος επι πατρι μητηρ επι θυγατρι (or θυγατερα) και θυγατηρ επι μητρι (or μητερα or την μητερα)."

The plural is read by **NBLTU** [*non Ψ*] 59 157 892 *Paris⁹⁷*

Luke

- * Laura^{A 104} *Evst*^{quinque} *W-H Sod latt* (against *Tert*^{marc} *dividetur*!!) but opposed by the rest of the witnesses. I consider this emphasises the character of other changes of number by the B tribe when we find TERTULLIAN is definitely opposing his own latin mss and accuses Hort and Soden of following Alexandrine grammatical commutations instead of having discovered the true text.

While Paris⁹⁷ joins B and the few Egyptian Greeks (the five *Evst*^a show their graeco-latin provenance by the plural) it is noteworthy that W maintains *διαμερισθησεται* with *sah* and *boh*^{dno}. *Sah* is noteworthy and perfectly definite, witnessing with *Tert* at the same period of time, for, instead of beginning the verse with *διαμερισθησονται πατηρ...* it says *πατηρ διαμερισθησεται μετα του υιου αυτου, υιος μετα του πατρος αυτου...*

- xxi. 25. *εσονται σημεια* **NBD** *Sod*¹²⁴⁶ *latt copt W-H* (*pro εσται rell*) The presence of D in the combination here is insignificant as the latins all use *erunt*. Possibly B was influenced by the *εσονται* added in verse 24 (see under "Order"), but it looks as if this were a grammatical preference by NB and the coptic here clearly agrees with them. (*Soden* refuses *εσονται* here).

NB are sometimes divided as to this (showing that our contention for "improvement" is justified). See:

- iv. 41. *εξηρχοντο δε και δαιμονια* **NCX** *Sod*^{1050 al. octo} 1 33 267 *Orig et Sod*^{txt}

but *εξηρχετο* here ABDW and the rest. Notice on which side *Origen* is found. *W-H* are in a difficulty and place *εξηρχετο* in the text, but *εξηρχοντο* in the margin.

Note for other examples that in coptic after *οχλος* and such plural nouns in the singular the *verb* is in the *plural* number (*Tisch.* p. 127 on Matt. xx. 29 *ex Schw.* "in lingua Copt. numerus sing. vocis *multitudo, turba*, construitur cum num. plur. verbi)."

That the singular verb after neuter plurals is the regular New Testament usage, and not any classical revision at Antioch, may perhaps be illustrated from Luke xviii. 27: *τα αδυνατα παρα ανθρωποις δυνατα παρα τω θεω εστιν*, where all Greeks agree—against the Versions—and where the second century witness, *Theophilus* of Antioch, is extant and confirms *εστιν*.

Change of Gender.

Luke

- xv. 14. *λιμος ισχυρα* **SABDL** 1 33 131 213 892 Paris⁹⁷ *W-H et Sod*^{txt}.

λιμος ισχυρος *Rel omn et fam* 13 (*vide infra*)

Both genders being found in classical writers.

Note. At Luke iv. 25 λιμος *μεγας* stands in all [as to W see below] (except *fam* 13 and that is divided, 13-69-556 giving *μεγαλη* and 124-346 retaining *μεγας*) so that if any argument can be based at all it clearly accuses **NABDL** of changing in xv. 14, for there *fam* 13 remain constant against them for *ισχυρος*. (In Schmidtke's edition of Paris⁹⁷ he gives *μεγας* in square brackets, which generally indicates an omission. So *e l.*)

In the third place at Act xi. 28 λιμον *μεγαλην* is found by **NABD**² some *minn* (see *Sod*^{not²}) against λιμον *μεγαν* of D*EHL^P *al. Chr Chron*, so that **NAB** are between two stools, leaving *μεγας* in Luke iv. 25, having *μεγαλην* in Act xi. 28, and *ισχυρα* in xv. 14. In other words they change twice out of three while the other authorities give the masculine thrice.

If we use W for control here we discover something, viz., that while that MS leaves *ισχυρος* alone at Luke xv. 14, it actually remembers to give *μεγαλη* for *μεγας* at iv. 25, where **NB** do not change, so that circa 375 A.D. in Egypt the feminine *was* preferred.

xix. 37. *περι πασων ων ειδον δυναμεων* All Greeks but B and Paris⁹⁷ *Meth*? who have *παντων* [D has *παντων* but substitutes *γεινομενων* for *δυναμεων*]

If B is correct, we are to infer that Luke considered *δυναμις* to be masculine, and all the others corrected the gender for him, except B and Paris⁹⁷, who reproduce the "neutral" "pre-syrian" original, before it had been revised in Antioch! But *W-H* refuse to follow B here. They admit therefore that B does not speak for the inspired writer at this place. And if not here, how much less so in many another place.

Note. The shorter text (which perhaps B was aiming at) is found in *syr cu sin* which eliminate the *γεινομενων* of D (conflated by *Sod*¹⁰⁵⁰ *fam* 13 to *γεινομενων δυναμεων*, allowing *πασων* to stand) and have nothing but *παντων*, "everything," discarding masculine and feminine and employing a real *neutral* expression.

Note also, next verse 38, B seated alone in solitary grandeur with a unique *ο ερχομενος ο βασιλευς* in the very centre of a beautiful conflation [for Paris⁹⁷ goes with D], the halves of which are given to us by **NH e l** and *Origen* (*ο βασιλευς*), and by **DWA*** some latins ten Greek minuscules including Paris⁹⁷, *aeth Method Tit Eulog* (*ο ερχομενος*).

Exchange of Prepositions.

Luke

- | | | |
|---|---|---------------------------------|
| viii. 29. <i>απο pro υπο</i> | BΞ <i>W-H</i> ¹⁰¹ | } (<i>Soden</i> adds nothing). |
| 43. <i>απ pro υπ</i> | BARΞ <i>W-H</i> | |
| xii. 54. <i>επι δυσμων</i> (for <i>απο δυσμων</i>) | Only NBL 64 <i>Sod</i> ⁴⁴⁸ § 371. | |
- Tisch* adds "al. ? neglexer. conlatores," but this does not appear to be so, and even Paris⁹⁷ and 892 have *απο* (*εκ Sod*¹⁰⁹⁴). So has W. Add for *επι sah* with *εζραι ζι*, and *aeth*

Luke

"towards." So that *ἐπι* is clearly Egyptian and not "neutral." Yet *Sod* follows *Hort* here.

See also i. 26 *απο* (*pro υπο*) under "Latin," iv. 35 *απ'* (*pro εξ*), iv. 38 *απο* (*pro εκ*).

- ii. 39. *ἐπεστρεψαν* (*pro υπεστρεψαν*) (N*) B^Ξ only with W Paris⁹⁷ W-H (*non Sod*) [In ii. 45 *υπεστρεψαν* remains constant by all]
vi. 28. *περι* (*pro υπερ*) of praying for those who persecute us by NBLW^Ξ 604 Paris⁹⁷ only [not 892 nor any other cursives]. Not by coptic (both versions *ἐχεν*) and opposed by *Justin*^{ap^{ol}} *Dial Clem*^{bis} *Orig*† *Eus*^{bis}, yet calmly adopted by *Hort* and *Soden* in their texts, without marginal alternative. It is scarcely credible, but it is so. ‡

Clement's two quotations are clearly Lucan, and so are *Eus*^{bis} (besides one *ex Matt*). *υπερ* is Matthaean says *Tisch* ("*υπερ in Mt non fluct*") and he adds "*Apud Lc περι et Act viii. 15. Paulus utrumque saepius sed Col i. 3 περι a permu in υπερ mutatum, non item i. 9 υπερ in περι.*"

Let us examine a little closer.

The syriac is circumlocutory as usual, and will not help us. The same preposition is used in Matthew and in Luke, and in these two places only does *προσευχω* occur in the Gospels as to praying for persons. (In St. John *προσευχομαι* does not occur at all; and *ευχομαι* does not occur in the Gospels.)

In Acts we find only one instance:—

- viii. 15. *οιτινες καταβαντες προσηξατο περι αυτων* (all MSS)

The other places are only concerned with "praying."

- x. 9. *προσευξασθαι περι ωραν εκτην* of course does not enter into consideration.

Turning to the Epistles, we find (the list is exhaustive):

Col.

- i. 3. *παντοτε περι υμων προσευχομενοι* NACD^cE^cKLP
" υπερ " " BD^{*}E^{*}FG

9. *ου πανομεθα υπερ υμων προσευχομενοι και αιτουμενοι* all

- iv. 3. *προσευχομενοι αμα και περι ημων* all

1 Thess.

- v. 25. *Αδελφοι προσευχεσθε περι ημων* (FGP υπερ)

2 Thess.

- i. 11. *Εἰς ο και προσευχομεθα παντοτε περι υμων* (all; περ' FG)

- iii. 1. *Το λοιπον προσευχεσθε αδελφοι περι ημων* all

Heb.

- xiii. 18. *προσευχεσθε περι ημων* all

† *Orig* seems to prefer *υπερ*. Consult Matt. xxvi. 28 *τουτο γαρ εστιν το αιμα μου της καινης διαθηκης το υπερ πολλων...* D *Orig* and *Cyr* against the rest for *περι*.

‡ *Von Soden* also falls into this trap, and he absolutely ignores the Patristic testimony for *υπερ* in his notes.

James

v. 14. *και προσευξασθωσιν επ' αυτον* (επ' all; some επ' αυτους)16. *και ευχεσθε υπερ αλληλων* all

3 John

2. *Αγαπητε περι παντων ευχομαι* all

(Eph vi. 18 hardly applies: *δια πασης προσευχης και δεησεως προσευχομενοι εν παντι καιρω εν πνευματι και εις αυτο αγρυπνουντες εν παση προσκαρτερησει και δεησει περι παντων των αγιων.* Here *περι* is the reading of most, but *υπερ* is read by D*E*FG.)

We find then that in the Epistles of St. Paul he used as *Tisch* says *υπερ* and *περι*, and the MSS are not able to confuse the issue. But we may note two things, first that *περι* is the more frequent Pauline expression, and second that in Col. i. 3 **N** and **B** disagree. From the solitary example afforded in St. John's third Epistle we may take it that *περι* is Johannine.† On the other hand *υπερ* and *επ'* are clearly St. James's preference, and the MSS agree.

Thus we establish *υπερ* of St. Matthew and St. James by preference, *περι* of St. John, and St. Paul on both sides (with *περι* predominating), while St. Luke on the one occasion in Acts has *περι* (all MSS).

We now return to St. Luke vi. 28 and the reason for *περι* of **NBLWΞ** Paris⁹⁷ ‡ appears more clear, for *περι* to them was—numerically speaking as to the passages involved—more familiar to the ear and perhaps appealed to their desire for grammatical uniformity more than *υπερ*. (The Latins do not vary from *pro*.) I believe in a preference here by these MSS, for we see **NB** not only in conflict at Col. i. 3 over this matter, but there *we actually find D*E* corrected by D²E² from υπερ to περι*. It is to be noted that **NB** abandoned the coptic **EXEN** and that both coptic versions support *υπερ* in St. Luke. The alternative which caused Hort to favour *περι* is that *υπερ* is "Matthæan" and therefore a revision by the mass in St. Luke. This is a doubtful conclusion. I would prefer to allow the same latitude to St. Luke which has been kindly allowed to St. Paul of using either expression when he saw fit.

We shall never agree on a passage like this where we have only one quotation in Luke and one in Acts by which to steer, until we establish definitely the *character* of our witnesses. I therefore arraign **NBLΞ** here for wilful change on account of their other bad record in such matters.

And I proceed to fortify my case by asking why, in a delicate

† Yet at John xi. 50, xviii. 14 we note *ανθρ. αποθανη υπερ του λαου*.

‡ I take this occasion to observe that on such occasions the presence of Paris⁹⁷ does not strengthen the case for **NBLΞ** at all. It is a MS clearly descended along the same lines, and its presence *only emphasises immensely the absence of other important minuscules*.

passage like this,† where our scales call for additional weights on one side or the other, we are to neglect *Justin*,‡ *Dial. Clement of Alexandria*, § *Origen*, and *Eusebius*. Origen and Eusebius and **NB** are very sympathetic on most occasions, yet here they go apart. And Clement is exceedingly definite as to the quotation being Lucan, for he uses (both in *Strom* and *Paed*) *υπερ των επηρεαζοντων* and not *διωκοντων* as Matthew. Yet we calmly disregard these Fathers because **NBLWΞ** 604 Paris⁹⁷ wish it otherwise. This is absolutely unscientific. It presupposes that Clement was not as wise as Hort; I mean it presupposes that Clement did not stop to consider, like Hort, that *υπερ* was “Matthaeian” and therefore he must not use it in Luke! It presupposes that Clement forgot St. Luke used *περι* in Acts viii. 15, and that *περι* was therefore Lucan. Clement breaks free from these trammels and he tells us as clearly as can be that *υπερ* is correct in St. Luke. When *Clement* is backed by *Eus* and *Origen*, I think we may safely say that we can really venture to disagree with Dr. Hort and Tischendorf in this place and request that *υπερ* be restored, and *περι* kindly consigned to the margin, for the Hortian margin has nothing today opposite the place.

The arraignment is not quite ended. I am going to show that **NB**, like Dr. Hort, turned up *St. Matt* v. 44 for instruction and “control” as to *υπερ* being “Matthaeian” and therefore wrong in Luke.

They must have turned to St. Matthew, because in Luke vi. 33 (parallel Matthew v. 46) they give us a reading which can only have come from Matthew.

In Luke vi. 33 *init.*, instead of *και εαν αγαθοποιητε τους αγαθοποιουντας υμας...* **NB**—(corrected in, or refused by Paris⁹⁷)—alone say *και γαρ εαν...* *They have no support*. Neither coptic version does it. Not one single *boh* or *sah* MS has this. The Syriacs do not do it. The Latins do not do it. The Gothic does not do it. It comes simply and plainly from *Matt* v. 46. *εαν γαρ αγαπησητε τους αγαπωντας υμας...*

NB retain the Lucan *και* and add the Matthean *γαρ*.

† *περι* and *υπερ* were early interchanged, for *Polycarp* Phil vi. cites *Romans* xiv. 12 as: *και εκαστον υπερ εαυτου λογον δουναι* instead of *περι* of our MSS. At *John* xvii. 20 **W** and Paris⁹⁷ are to be observed substituting *υπερ* for *περι* *secund* in the phrase: *ου περι τουτων δε ερωτω μονον, αλλα και υπερ των πιστευοντων δια του λογου αυτων εις εμε*.

‡ *εγω δε υμιν λεγω ευχεσθε υπερ των εχθρων υμων και αγαπατε τους μισ. υμας και ευλογειτε τους καταρωμενους υμιν και ευχεσθε υπερ των επηρεαζοντων υμας*. *Justin*^{apol}.

§ Hort himself ('Notes on Select Rdgs.' p. 131 col. 2) is not above considering Clement's text to be the best. Let us hear what he says. He is commenting on *Heb.* xi. 4 “*μαρτυρουντες επι τοις δωροις αυτου του θεου*” *μαρτ. επι τοις δ. αυτου τω* “*θεω*” **N*AD**₂* 17? *aeth Euthal cod** *μαρτ. επι τοις δ. αυτω του θεου Clem.*...

“The reading of the best MSS is apparently a primitive error, due to mechanical “permutation, the true reading being that which Clem alone has preserved. The common “text, an easy corruption of either of the other readings, gives substantially the true “sense.”

Observe further that L does not do it, nor W nor Ψ nor D nor *fam* 1 *fam* 13 28 33 157 and the rest,† and I think the case is complete. If the reader is not convinced then we have idolatry gone mad over **NB**. **N**² corrects, but not so Hort, who prints *καὶ [γαρ] εἰν...*

The case goes to the jury. Will the next Oxford editions persist in *περι* and *γαρ*? ‡

[As to *λαβεῖν* (*pro απολαβεῖν*) in the next verse (Luke vi. 34) the case is quite different. Here **LΞ**, missing in vi. 33, join **NB** reinforced by W (157) 237 Paris⁹⁷ *Sod*³³⁹⁸ and *Justin*. (*Soden* quotes *Just* for *απολ.*) Thus must we differentiate between the textually probable as here, and the impossible as at vi. 33].

Change of Order.

Luke

- i. 21. *εν τω χρονιζειν εν τω ναω αυτον* (*pro εν τω χρ. αυτον εν τω ναω*)
BLΞWΨ 2^{pe} Paris⁹⁷ *W-H* [*non Sod!*] (*contra rell et N*)
 (- *εν τω ναω* 108 142 604 *al*³)
 - iii. 16. *απεκ. λεγων πασιν ο ιωαννης* (*pro απεκ. ο ιωαννης απασι λεγων*)
 (**N**)**B(L)** 892 *e Orig W-H et Sod* (*contra rell qui variant, et*
D επιγνους τα νοηματα αυτων ειπεν, et syr vet ειπεν αυτοις,
Eus απεκρινατο ο ιω. tantum)
 - iv. 29. *ωκοδομητο αυτων* (*pro αυτων ωκοδ.*) **NBDLW** *fam* 13 33 892
 Paris⁹⁷ [*non Sod*⁹⁵⁰] *a c d e W-H et Sod txt contra rell et Orig.*
 - v. 2. *απ αυτων αποβαντες* (*pro αποβ. απ αυτων*) (**N**)**BCDLW** 33
 892 Paris⁹⁷ *Sod*¹²⁶⁰ *a W-H Sod* against the mass and *coptic syriac.*
 But **R** *Sod*¹⁴⁹³ *b ff g₁ l q r vg* omit *απ αυτων*, and *e* omits
αποβαντες απ αυτων.
- Query. Is not -*απ αυτων* the "neutral" text here as -*εν τω ναω* in i. 21 above?
- vi. 42. *εκβαλειν* transferred to the end of the verse by **BW** *fam* 13 604
 892 Paris⁹⁷, just this group alone with *W-H Sod*, against **N** and
 all the versions.
 - viii. 23. *εις την λιμνην ανεμου* **B** Paris⁹⁷ *a W-H*^{mg}. (*Om. εις τ. λιμ. it*^{pl}).
 - ix. 13. *η αρτοι πεντε* **N*B** Paris⁹⁷ alone with *W-H*^{txt} for *η πεντε αρτοι*.
 In Mark (vi. 38) it is *και γνοντες λεγουσιν · πεντε και δυο*
ιχθυας (without *αρτοι*). In Matt. (xiv. 17) it is *ουκ εχομεν ωδε*
ει μη πεντε αρτους...

But here we are helped as to the idiosyncrasy of **NB** in Luke, for again in Matthew **N*** makes a change, writing

† Von Soden does not accept *γαρ* in his text, but gives the evidence in his notes as "H⁸¹-2* I^a 133" = **BN*** 604. But he has misreported my 604 (*Greg.* 700) for 604 does NOT add *γαρ* nor did I say so. I reported -*γαρ*, that is -*γαρ* before *αμαρτωλοι*.

‡ See also Postscript on page 483.

αρτους ει μη πεντε. Clearly then it was a *nicety* of order that NB were after in Luke ix. 13 (duly recorded by W-H in their text [ἄρτοι πέντε] and margin πέντε ἄρτοι) but unsupported by Greek or Latin mss or by Coptic or Syriac. The secret is very simple and abundantly justifies Canon Cook's remarks about the danger of following Origen in niceties, as here NB. The reason for this change of order, where they outdo the coptic, is that the *και δυο ιχθυες* is changed by coptic to *και ιχθυες δυο*, as also most uncials (not DLRΞ) and *a* of Latin. It is a matter here of tasteful harmonising of the two orders,

η αρτοι πεντε και ιχθυες δυο

instead of η πεντε αρτοι και ιχθυες δυο which I believe to be the true text, if not η πεντε αρτοι και δυο ιχθυες.

xi. 11. αιτησει τον πατερα B 254† W-H^{ms} cf sah.

xii. 1. προσεχετε εαυτοις απο της ζυμης ητις εστιν υποκρισις των φαρισαιων (instead of της ζυμης των φαρισαιων ητις εστιν υποκρισις) by BL Sod^{s 371} e sah against all others including Paris⁹⁷ 892 boh Epiph Tert^{marc} and Lucifer. Apart from the unlikelihood of this order, which reads most peculiarly, της ζυμης...υποκρισις without article before υποκρισις, it has not enough ms support to justify W-H and Soden in placing it squarely in their texts. Not a word about an alternative reading in their margin. Imagine such extraordinary critical methods! Nothing in 'Selected Readings' in Hort.

It is true that sah supports this, but sah sees the weakness of the Greek in this order and says "the leaven, *which is this*, the hypocrisy of the Pharisees," supplying the article to hypocrisy of which we feel the need in Greek here.

Clearly then BL Sod^{s 371} (Sinai 260) ‡ e represent this Egyptian recension, and this order has nothing to do with "the true text" or a "neutral" text. The other Greeks, Latins, and the Syriacs are dead against it, and boh emphasises "which is *their* hypocrisy."

25. τις δε εξ υμων μεριμνων δυναται επι την ηλικιαν αυτου προσθειναι pro τ. δ. ε. υμ. μ. δ. προσθειναι επι την ηλικιαν αυτου. Only B and Paris⁹⁷ against the order of Matthew (vi. 27 all mss) as well as against Luke. Here again Paris⁹⁷ is the only new authority supporting [contradicted by W]. W-H get the order of B into their text, but

† Von Soden forgets *Matthaei's* 254, but adduces one new witness δ 371 (Sinai 260).

‡ Here is another case where the addition of this codex weakens the case of BL.

Luke

have the grace to place the alternative order in their margin. *Souter's edition* goes back to the old order as does *Soden*.

- xv. 7. οὕτως χάρα ἐν τῷ οὐρανῷ ἐστὶ (for οὕτως χάρα ἐστὶ ἐν τῷ οὐρανῷ) Apparently only a preferential order by **NBL**Ψ 33 157 892 *Sod*¹³⁵³ (Paris⁹⁷) *W-H Sod* as opposed to all others and versions including *copt*. Add for the change Ψ and Paris⁹⁷, but not W. (*Om. ἐν τῷ οὐρανῷ* Laura^{A 104}).
- xv. 21. εἶπεν δὲ ὁ υἱὸς αὐτοῦ (αὐτοῦ 209 Paris⁹⁷) *BL fam* 1 157 Paris⁹⁷ *Sod*¹⁴⁹³ only of Greeks with (b d) *sah* and *boh* *W-H Sod*; against εἶπεν δὲ αὐτῷ ὁ υἱὸς **N** and all other Greeks with *latt* and *syrr*. (*Cf. D d*).
- xvi. 9. αὐτοῖς ποιήσατε (pro ποιήσατε αὐτοῖς) If **N*BLR** *W-H Sod* (alone) are right, how comes it that not only the other uncials and cursives oppose but also *Clem Bas Thdt*; and *Clem Chr*^{quater} it *vg arm aeth copt syrr Iren*^{int} *Orig*^{int bis} *Tert* with the alternative ποιήσατε ὑμῖν? Yet *Soden* religiously follows *Hort* against them all.
- xvii. 2. τῶν μικρῶν τούτων ἐνα (for ἐνα τῶν μικ. τούτων) **N*BL**Ψ. No other authority except 892 Paris⁹⁷ and Westcott and Hort and *Soden*.

There is no excuse for following **NBL** here; it is simply idolatry. It presupposes that every other document and all the versions have changed the order. No reason can be given for the change. **οὕ** for one (a) and **οὕ** in **ΠΑΙΚΟΥΤΧΙ** might mislead an eye in closely written *coptic* script (*sah* is **ΠΟΥΑ** **ΠΠΕΙΚΟΥΤΧΙ**; *boh* **ΠΟΥΑΙ ΠΠΑΙΚΟΥΤΧΙ**) but it is most probably hiatus which offended **NBL**, viz. the collision of vowels in *σκανδαλιση ἐνα*. Perhaps *Sod*¹²⁵⁰ (—τῶν μικρῶν), a Sinai codex, has the secret and was derived from the parents of **NB**.

See xv. 4, xxii. 50 under "Genitive before the noun."

- xix. 11. ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτοῦ (for ἐγγὺς αὐτοῦ εἶναι Ἱερουσαλὴμ) Only **NBL** *W-H Sod* and against *coptic*. This would seem to be an effort at improvement. Observe MQ 157 *fam* 1 and D which fluctuate here.
18. λεγὼν ἡ μὲν σου κυρίε (for λεγὼν κυρίε ἡ μὲν σου) Apparently an improvement by **NBL** 892 Paris⁹⁷ *W-H Sod* only against all others (except *Sod*⁴⁴⁸ *ff arm* which omit *κυρίε*). Possibly *κυρίε* stood in margin of an ancient exemplar and **NBL** put it in the wrong place. Mrs. Lewis has correctly observed that many corrections in the old papyri (things which no doubt the διορθωτής corrected) were misinterpreted by the ancients (hence what *Merx* calls "*Wanderwörter*"). Observe xix. 25 —κυρίε B* *sol*. Often in St. John **N** omits *κυρίε*.
- xx. 2. καὶ εἶπαν λεγοντες πρὸς αὐτὸν (for καὶ εἶπαν πρὸς αὐτὸν λεγοντες) **NBL** *fam* 1 Paris⁹⁷ *Sod*³⁵¹ c *ff i l vg W-H Sod*

against most, but CD 63 64 *d e f q sah boh arm syr aeth* OMIT and *fam* 1 omits *και ειπαν*. Hence the "shorter" text is with them, not with **NBL**, which *W-H* follow. I would like to know by what *name* the critics would call this reading of **NBL**. (*Von Soden* adduces a new witness δ 371 [Sinai 260] with *ελεγον αυτω*).

- xx. 10. *οι δε γεωργοι εξαπεστειλαν αυτον δειραντες κενον* So only **NBL**, against all others and versions: *οι δε γεωργοι δειραντες αυτον εξαπ. κενον*. I can see nothing favourable to this reading of **NBL**, which *W-H* and *Sod* adopt; indeed there is a collision between *δειραντες* and *κενον* which seems intolerable. Being thus by far the "harder" reading it might be thought that there was revision in others, but none of the versions indulge in this. Some of them repeat *αυτον* twice, but always "beat" before they "send away." Indeed we cannot follow **NBL** in such things. If they *really* represented a basic, neutral, original text, we might even follow here. But I think enough has been said already to quiet this ghost and put it aside for ever. Nothing could be clearer than the parallel in Mark xii. 3 *και λαβοντες αυτον εδειραν και απεστειλαν κενον*. *Hort* and *Soden* fly in the face of this. *Souter* is fortunately more intelligent here, but what of the other places where **NBL** combine? Are they to be followed there too? [*Von Soden* adduces nothing new beyond Paris⁹⁷.]

19. The previous passage is followed here by a conflict between **N** and **B**.

N and most with *latt syr sah* having *οι αρχιερεις και οι γραμματεις* while **B** with A(C)KLMNUWII *e goth arm* and *boh aeth* has *οι γραμματεις και οι αρχιερεις*. (Notice *latt sah* with **N**, and *boh e* with **B**.) If we want a *primaeval* "neutral" text we should perhaps follow *sah*⁹⁰ and *Marcion* who omit altogether! *W-H Sod* however follow **B** and *boh* here.

- 32 *fin.* *και η γυνη απεθανεν* **NBDL** *min pauc* [*non vers*] *W-H Sod*. Does not agree with *Matt.*, but agrees with **NBCDLΔ** *min pauc* and *a b (c) ffi sah* 1/6 in *Mark*.

- 33 *init.* *η γυνη ουν εν τη αναστασει* Only **BL** 892 Paris⁹⁷ *W-H* and *Sod*, thus *supplying* *η γυνη*. This comes simply from the change of order at the end of the previous verse "*και η γυνη απεθανεν η γυνη ουν*," the necessary correction not having been made by **BL**. The other cursives avoid this.

- xxi. 1. *βαλλοντας εις το γαζοφυλακιον τα δωρα αυτων* **NBDLXV** *fam* 1 *fam* 13 33 157 213 248 Paris⁹⁷ *Sod*¹³⁵³ *d e syr^{ch} pesh hier* *Orig W-H Sod* against all the rest, against *syr cu sin*, against both *coptics arm* and *aeth* and against *Basil*, and against all

Luke

other Latins. *Origen* is here very precise, and we undoubtedly have his order. But is it right?

I only mention this here as it is so strongly against coptic because we flop over to them (without *D d e*) at:

- xxi. 4. - του θεου **NBLX** *fam* 1 213 Paris⁹⁷ *syr cu sin hier sah boh* [*non aeth* = του κυριου] *W-H* against all the rest, and against Latin *syr*^{ch} *peh* and *Orig Cypr Basil*. Here *Soden* holds του Θεου.

Now *both* places in **NB** can hardly be right. In the one *W-H* follow *Origen*, in the next they oppose him, strengthened as he is by *Cypr. Basil* both times goes with the mass and Latin. In the first they oppose the coptic, in the second they go with it. In the first they oppose *syr cu sin* in favour of *syr*^{ch} *peh*. In the second they favour *syr cu sin* and oppose *syr*^{ch} *peh*. This does not seem to be scientific.

11. και κατα τοπους (*pro* κατα τοπους και) **NBL** 33 Paris⁹⁷ Laura^A 104 [- και 892 *Sod*^{1122 & 371}]. This change of order rather changes the sense. **NBL** would read:

σεισμοι τε μεγαλοι και κατα τοπους λ. και λ. instead of
σεισμοι τε μεγαλοι κατα τοπους, και λ. και λ. of the
mass.

The latter is supported by all other Greeks, Latins, and Syriacs.† *Tisch* cites "cop" in support of **NBL**. It is true of *boh*, but *sah* opposes with "Great earthquakes with famines in places and pestilences." *W-H Sod* follow **NBL** *boh*, and no doubt wrongfully, for in the same versè, showing they were editing:

- ibid.* φοβηθρα τε και απ ουρανου σημεια μεγ. writes B alone‡ with
1 [*non fam*] and *W-H text*.

φοβηθρα τε και σημεια μεγαλα απ ουρανου write **NL** *fam* 13 892
Paris⁹⁷ Laura^A 104 *Sod*^{94 351 1216 1317} *vid (sah) (boh)*
W-H marg Sod txt.

φοβηθρα τε απ ουρανου και σημεια μεγ. write *D d it syr cu*
Orig. (syr.)

φοβηθρα (φοβηθρα W) τε και σημεια απ ουρανου μεγ. write the
mass of Greeks.

The order is extremely contradictory, so much so that poor *aeth* leaves out απ ουρανου, and B and **NL** are not agreed, while *Origen* goes with the "Western" text!

W-H calmly follow B in their text, with the reading of **NL** *copt* in their margin, and ignore *Origen*. In 'Notes on Select

† *Syr sin* conflates (against *syr cu*) "and there will be great earthquakes in various places and pestilences in various places."

‡ See Luke xv. 4, xxii. 50, under "Genitive before the noun."

Readings' they cite this verse, but only for a disquisition on the addition at the end of [*? και χειμῶνες*] which does not exist in the Greek, but is found in some *latt* and *syr cu* [against *sin*] and *Orig^{Int}*.

- xxi. 24. *και αιχμαλωτισθησονται εις τα εθνη παντα* (for *και αιχ. εις παντα τα εθνη*). Only **NBLRΨ** 124 [*non fam*] 892 Paris⁹⁷ Laura^{A 104} *sah boh* and so both *W-H* and *Soden*.

Is it conceivable that in all such places *sah boh* followed **NBLRΨ** (**LRΨ** not then in being) or is it not far more likely that the definite coptic order, with **ΤΗΡΟΥ** last, influenced these mss? They are all thoroughly "Egyptian" as shown elsewhere, especially *R*. Now observe what happens at the end of the same verse. It is an addition and does not properly belong here, but we will place it here for illustration:

- 24 *fin.* Instead of *πληρωθωσιν καιροι εθνων* (as practically all and *Eus bis*) *B* alone says *πληρωθωσιν και εσονται καιροι εθνων*; closely followed by *L* 892 *Sod*^{s 371} *πληρωθωσιν καιροι και εσονται καιροι εθνων*. There is no other support but *boh* [*non sah*] which agrees with the form of *L*.

W-H place the *B* reading in their text in square brackets. *Sod* adopts that of *L* in square brackets. [*D d omit καιροι εθνων.*]

Why should all other authorities but *boh* drop *και εσονται*??

I submit that it comes from *boh* (seeing the influence of coptic order earlier in the verse) and that it definitely fixes the date of *bokairic* behind *B*.

(In this connection note xxi. 25 *init εσονται* of **NBD** *Sod*¹²⁴⁶ *W-H* [for *εσται* *rell et Sod txt*] for *boh* uses the same form **ΕΤΕΨΩΠΙ** just used previously in 24 for the addition common to *BL* and *boh* in verse 24. From ver 25 this *εσονται* probably crept back, but curiously enough *L* uses *εσται* in verse 25 *contra NB*.)

- xxii. 42. *τουτο το ποτηριον (pro το ποτηριον τουτο)* **N** (**N*** *τουτο το ποτηριον τουτο*) **BDLQT** *Sod*⁷⁵⁰ 157 892 *Sod*^{1121 1250} (both at Sinai) *Evst* 48 49 *z^{scr} H^{scr} f ff d aeth sah (boh)* against all others and Paris⁹⁷ and against *Orig Tert Dion Bas Dam*, yet followed by *W-H* and *Sod*. (*Tisch* forgets to put *sah boh* with **NB** etc.) Paris⁹⁷ forsakes *B* here. *Sod* misquotes ^{s 459} (*w^{scr}*).

45. *ευρεν κοιμωμενους αυτους (pro ευρεν αυτους κοιμ.)* **NBDLTΨ** *min perpauc* [*non nov. Soden, non W Paris⁹⁷*] *W-H Sod* and *d* "dormientes eos" against all the rest.

This is a kind of accusative absolute (not referred to by *Winer* or *Blass*). Hence, I take it, this change of order as in the genitive absolute *εξελθοντος αυτου*. The change here seems interesting and merits attention.

Luke

In Matt. xxvi. 40 the expression is *ευρεν αυτους καθευδοντας*, xxvi. 43 *παλιν ευρεν αυτ. καθ.*, Mark xiv. 37 *ευρισκει αυτους καθευδοντας*, xiv. 40 *ευρεν αυτους παλιν καθευδοντας*. Observe that in Matt. xxvi. 40 L (only) changes the order to *καθευδοντας αυτους*. This seems very significant.

- xxii. 71. *τι επι εχομεν μαρτυριας χρειαυ (pro τι επι χρειαυ εχομεν μαρτυριας)* BLT (252 Paris⁹⁷) *W-H* and *Sod txt* against **N** and all others.
- xxiii. 8. *εξ ικανων χρονων θελων (pro θελων εξ ικανου)* **NBTT¹X fam 13** (157 Laura^{a 104}) Paris⁹⁷ 892 *Sod*⁷⁵⁰ c *W-H* (*εξ ικανου του χρονου* 597 'Emendanda' Greg) (*εξ ικανου χρονου W*). The order here in some others is rather confused, but we oppose *sah boh* and most. It seems again a preference like the genitive before the noun [see beyond]. (*εξ ικανου θελων Ψ teste Lake*, and *Sod^{txt}* without knowing it; see note as to δ 6.)
38. *ο βασιλευς των Ιουδαιων ουτος* **NBLT¹ Paris⁹⁷ a W-H Sod** (D 124 d e ff + εστιν) *contra rell et contra Orig.*
43. *αμην σοι λεγω (pro αμην λεγω σοι)* **BC*LT¹** [*non minn*] *pers arm W-H Sod txt (contra N, contra rell omn, et Patres permultos)*
- Cf B alone at John x. 1, x. 7, and xiii. 21 υμιν λεγω. Cf W 174 (Sod¹⁰⁹) alone at Matt. xviii. 19 υμιν λεγω, and note υμιν λεγω at Matt. xxi. 27 by MWΔΠΔ fam 13 71 al. pauc. Erst 48 b c e ff_{1,2} h q vg^{MZ} and Origen^{bis}. This appears to be the PERSIAN method. Soden does not follow in Matthew but does in Luke.*
- xxiv. 1. *επι το μνημα ηλθον (pro ηλθ. επι το μνημα)* Only **NBLT¹ 124 Dion Eus 2/3 W-H** and *Sod txt* against all others and *Tert allud.* and *latin* and *syrr* and *coptics*, and Paris⁹⁷.

I may say here that in such cases (see also particularly xxiv. 7), if *sah* or *boh* had been founded on **NBL** [instead of *sah boh* influencing **NBL**] some trace of such orders would probably be found. Not only is this not the case, but at the end of this verse there is an addition in *sah* of *ελομιζοντο δε εν εανταις τις αρα αποκυλισει τον λιθον* found only in **DT¹ d** and *c* (see Mark xvi. 3).

Further than this, the omission of *και τινες συν αυταις* of **NBC*L 33 124* lat boh Dion Eus** does not occur in *sah* which has the clause with Paris⁹⁷ and the rest.

7. *τον υιον του ανθρωπου οτι δει (pro οτι δει τον υιον του ανθρωπου)* **N*BC*LT¹ a** only with *W-H Sod*, against **N²C²** and all the rest and *Marcion* (apparently quite certainly) and *Tertullian* and *coptics* (both; Horner's English order in *boh* is misleading) and *syrr*.
13. *εν αυτη τη ημερα ησαν πορευομενοι* **NB syrr aeth Eus** *W-H [non Sod]* against all others.

Luke

xxiv. 49 *fin.* ἐξ υψους δυναμιν (*pro* δυναμιν ἐξ υψους) Only **NBC*** L 33

Paris⁹⁷ *Eus* Cyr^{hier} 1/2 *W-H* and *Sod* *txt.*

This looks like a "nicety" of *Eus* opposed by all others, all *Latins*, *sah boh aeth*, all *syriacs* *arm* Cyr^{hier} 1/2 *Chr Thdt* etc. See *ante* about such changes of order.

I would like to notice that Paris⁹⁷ while agreeing here, absolutely disagrees with the changes of *B* in verses 47 and 48.

NOTE. I ask particular attention to the *omissions* of *Soden's* codices at Mount Sinai, where **NB** vary the order. These younger codices probably represent the old exemplar with additions in the margin incorporated by **NB** in the wrong places.

Imperfects (taking the place of aorists or historic presents).

Luke

iv. 40. ἐθεραπευεν (*pro* ἐθεραπευσεν) BDWΨ? (*Sod*) 21 v^{scr**} *Sod*¹²⁴⁶ latt syr (*Orig* *prob*) *W-H* and *Soden*^{txt} who refuses the two following examples.

v. 28. The imperfect ηκολουθει (following καταλιπων) of BDLWΞ 69 (*contra* *fam*) 604 892 [*non* Paris⁹⁷] a *W-H* perhaps comes under this head. There is at any rate a noticeable preference at times in Alexandria for the imperfect over the aorist. The other authorities including **N** write ηκολουθησεν, and I regard *B's* imperfect as an attempted improvement. I do not believe the others would have changed ηκολουθει if it had stood here originally. *Sod*⁷⁵⁰ has ηκολουθησεν with the majority.

ix. 34. ἐπεσκιαζεν (*pro* ἐπεσκιασεν) also comes under this head. It is read by **NBL** 157 Paris⁹⁷ [*non* 892] *Evst* 47 x^{scr} *Sod*⁸⁷¹ *W-H*, and again *a* comes to join us of the *Latins* (see elsewhere as to *a* and *B*^{sr}).

(As to choice of expressions hereabouts cf. ix. 35 εκλεγμενος for αγαπητος.)

49. εκωλυομεν (*pro* εκωλυσαμεν) **NBL**Ξ 157 Paris⁹⁷ a b e l *W-H* *Sod* (*etiam* **NBD**^{sr} LΔ *Mc* ix. 38).

xiv. 16. εποιει (*pro* εποιησεν) Only **NBR** *fam* 1 [*non* 118** 131] † *W-H* *Sod* against the rest and *Clem Orig Eus*^{ter} *Bas Tert* and *Latins*. Surely *W-H* might have spared us this graphic touch! (They have no marginal note at all.) The phrase is ανθρωπος τις εποιει δειπνον μεγα(ν), and εποιει would hardly have been removed if original. Remember the preference given by Alexandria so often to the imperfect. (εποιεισεν *Sod*⁷⁵⁰).

† *Von Soden* adduces no new witnesses for εποιει, yet he places it in his text, for the imperfect appeals to him (see elsewhere) and he is merely falling a victim to the Alexandrian "use" as others have before him. Yet he only selects 5 out of 8 of the above.

Luke

(Matt. xxii. 2 *εποιησεν* is the reading of all, but the others were not accommodating to Matthew at all for it is clearly seen elsewhere that in St. Luke **SB** and the Egyptian group are under the influence of a special recension.)

- xx. 27. *επηρωτων* (*pro επηρωτησαν*) **B** (*fam* 13) 157 Paris⁹⁷ Laura^A 104 only with *a* again and *W-H*^{ms}.
- xxiii. 18. *ανεκραγον* (*pro ανεκραξαν*) **SB**LT et T¹ 4 124 [*non fam*] 157 892 Paris⁹⁷ Sod¹¹³² (no others) *a* Cyr *W-H* Sod *txt* against all the rest.
47. *εδοξαζε* (*pro εδοξασε*) **SB**DLR^ψ [*non Sod*⁹⁵⁰] 892 Paris⁹⁷ Sod¹³⁵⁴ *c d q* (*e ff l*) Cyr *W-H* Sod *txt* [*Soden* wrongly excepts Paris⁹⁷ and cites Q (*e* 4)].
[Once xxiii. 36 **SB**LT¹ Sod⁸ 371 *W-H* (alone) change *ενεπαιζον* to *ενεπαιξαν* and this is discovered to have the support of *sah*. *Soden* baulks at this.]

As to

- x. 19. *δεδωκα* (*pro διδωμι*) **SB**C*LX *min pauc it*^{pl} *Orig etc.* *διδωμι* is supported by *Justin Iren*^{int} *Eus c d* and *syrr* who confirm the Greeks headed by D, and I suspect **SB** of "improvement" in a contrary direction here with their *δεδωκα*.

Observe *Tert*^{marc} *lib*: "Quis nunc dabit potestatem calcandi super colubros et scorprios."

[In St. Luke there is a noticeable absence of the use of the Historic Present (see Sir John Hawkins, *Horae Syn.* p. 24: "only in vii. 40, viii. 49, xi. 37, 45, xxiv. 12? 36? in contrast with Matthew 78, Mark 151") so that we are prepared for but moderate revision by the Alexandrine school; and here we see that the critics contented themselves with the substitution of some imperfects for the aorists.]

Genitive before the Noun.

In two cases to be noticed in St. Luke **SB** come in twice (T is wanting in the first place) and L only the second time.

Luke

- xv. 4. *τις ανθρωπος εξ υμων† εχων εκατον προβατα και απολεσας εξ αυτων εν* (*pro εν εξ αυτων*) **SB**D^{gr}W (*fam* 1 *fam* 13) 157 Paris⁹⁷ *e* *W-H* Sod only [opposed by L all others Sod⁹⁵⁰ and *Method Bas*^{bis}]
- xxii. 50. *και επαταξεν εις τις εξ αυτων του αρχιερεως τον δουλων* (*pro τον δουλων του αρχιερεως*) **SB**LT *fam* 13 [*non* 124] 892 *W-H* et Sod (*non* W *non* 157 *non* Paris⁹⁷ *hoc loco, non latt*)

Now this is quite an unusual position for the genitive in the

† 892 actually has *τις εξ υμων ανθρωπος*, while retaining (*e sil Harris*) *εν εξ αυτων*. This is a further commentary on such preferences.

N.T.† Consult Winer, Eng. ed. p. 193 and 239. On p. 240 he says: "That this position of the genitive may belong to the peculiarities of a writer's style (Gersdorf p. 296 sqq) is not in itself impossible (since particular writers use even emphatic combinations with a weakened force) but at all events cannot be made probable." This is said at the end of a paragraph on the proper *emphatic* use of the genitive preceding the noun. But Winer neglects our two examples and they do not belong to the emphatic class (such as 1 Cor. iii. 9 *θεου γαρ εσμεν συνεργοι, θεου γεωργιον, θεου οικοδομη εστε*). But these are generally followed by a nominative (Matt. xxvii. 33 *κρανιου τοπος*, Eph. ii. 10 *αυτου γαρ εσμεν ποιημα*, Jā. i. 26 *τουτου ματαιος η θρησκεια*, Rom. xi. 13 *εθνων αποστολος*, Acts iii. 7 *αυτου αι βασεις και τα σφυρα text rec*, where *NABC Bas Sev Lucif* oppose the order; see also Rom. ix. 5) and therefore are to be considered as a classical usage. Cf *Herod* vi. 2 *την Ιωνων την ηγεμονην του προς Δαρειον πολεμου*, *Thucyd* iii. 12 *την εκεινων μελλησιν των εις ημας δειων*, *Plato Legg* 3.690 b *την του νομου εκοντων αρχην*.

But the genitive before the noun is thoroughly *Aristotelian* throughout. See, for the nearest parallel to Luke xxii. 20, *τῶν πατρίων τὸν ἄρχοντα* (*Pol* 3.20). Also *τῶν πλουσίων τοὺς ἀγροὺς* (*Pol* 2.8) etc etc.

Blass (Thackeray p. 99) is not very full. He refers also to Phil. ii. 30 and adds one other, Matt. xiii. 33 *εις αλευρου σατα τρια*, but there is no article there, and he says "in the same way that a word in any case without an article usually, though not always, precedes the genitive which it governs."

Blass does not refer to our examples either as far as I can see, and I can only regard them as exemplifying still further the independent position taken by the mss in question and as partaking of a kind of unnecessary revision. I certainly do not believe that *all* the other mss changed the order. And it is to be observed that, whereas the 13 family are involved in both cases, D⁸⁷W 157 Paris⁹⁷ and L act in an eclectic manner and disagree on the second example. We should have to assume if *ἐξ αυτων εν* were original that L changed it to *εν ἐξ αυτων* while retaining *του αρχιερεως τον δουλων*, and that if *του αρχιερεως τον δουλων* were original, W 157 Paris⁹⁷ changed it while being content with *ἐξ αυτων εν*. No, I consider both to be changes made on the original text to conform to some idea of classical usage.‡

The truth about this seems to be that the most proper occasions on which to employ this order are when the noun or its equivalent is

† Matt. Mc. *τον δ. του αρχ.*; Jo. *τον του αρχ. δουλων* a kind of halfway but classical house as 1 Pet. iii. 20 *η του θεου μακροθυμια*, Heb. xii. 2 *τον της πιστεως αρχηγον*. Cf Phil. ii. 30 *το υμων υστερημα της λειτουργιας*. *Plato Rep.* *τας των οικειων προπηλακισεις του γηρας*.

‡ The situation in Luke xxii. 50 is a little complicated. First *NBLT* invite us to read *επαταξεν εις τις εξ αυτων του αρχιερεως τον δουλων*, bringing two genitives together; secondly they reverse this in the next clause, and would read *και αφειλεν το ουσ αυτου το δεξιον*, instead of *και αφ. αυτου το ουσ το δεξιον* as the rest.

followed by a relative. as *Thucyd* i. 51 αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε Γλαύκων τε ὁ Λεάργου καὶ Ἀνδοκίδης ὁ Λεωγόρου.

See also in a heading to Dionysius^{alex} letter to Germanus, δηλώσουσιν αἱ αὐτοῦ φωναί, ἃς πρὸς Γερμανὸν.... where αὐτοῦ following αἱ is apparently not abhorrent, so that ἃς may follow φωναί.

Observe also in this writer at the close of the letter to Germanus a long list of genitives before the noun, followed by a résumé of οἷα to introduce the next sentence:

ὅσας ἀριθμῆσαι δύναται περὶ ἡμῶν ἀποφάσεις, δημεύσεις, προγραφάς, ὑπαρχόντων ἀρπαγάς,† ἀξιοματίων ἀποθέσεις, δόξης κοσμικῆς ὀλιγωρίας, ἐπαίνων ἡγεμονικῶν καὶ βουλευτικῶν καταφρονήσεις καὶ τῶν ἐναντίων ἀπειλῶν, καὶ καταβοήσεων καὶ κινδύνων‡ καὶ διωγμῶν‡ καὶ πλάνης καὶ στενοχωρίας καὶ ποικίλης θλίψεως ὑπομονήν, οἷα τὰ ἐπὶ Δεκίου καὶ Σαβίνου συμβάντα μοι, οἷα μέχρι νῦν Ἀιμιλιανοῦ;

Observe the position of ὑπομονήν.

I think we may say then that in the writings of Dionysius the Great (fl. 200–270) we have a very good example of Alexandrian style about A.D. 235 [he was raised to the headship of the Catechetical School in 231] and that the precedence given to the genitive is considerable. Note further in the letter to Fabian “τῶν πρεσβυτέρων μοί τινα κάλεσον.” Again: “ἐν νόσω δὲ γενόμενος τριῶν ἑξῆς ἡμερῶν ἄφρονος καὶ ἀναίσθητος διετέλεσε.”

“μηκέτι βασάνων πείραν λαβοῦσαι· τὰς γὰρ ὑπὲρ πασῶν ἡ πρόμαχος...”
“πρὶν τινας αὐτῶν ἄλλους λαβέσθαι.”

Further, in “Χαίρήμων ἦν ὑπέργρηρος τῆς Νείλου καλουμένης ἐπίσκοπος πόλεως” some MSS have πόλεως ἐπίσκοπος, showing a distinct conflict as to the best method.

Widely separated by the genitives sometimes are the component parts of his sentences, e.g.—

“καὶ τῆς ἰσχυρᾶς ἐν ἑαυτοῖς πίστεως ἀξίαν καὶ ἀνάλογον δύναμιν καὶ καρτερίαν λαβόντες, θαυμαστοὶ γεγονάσιν αὐτοῦ τῆς βασιλείας μάρτυρες.”

OR

“δὲ ἡ τῆς βασιλείας ἐκείνης τῆς εὐμενεστεράς ἡμῖν μεταβολὴ διήγγελται, καὶ πολλὸς ὁ τῆς ἐφ’ ἡμᾶς ἀπειλῆς φόβος ἀνετείνετο.”

OR

“οἱ νῦν τοῦ χριστοῦ πάρεδροι καὶ τῆς βασιλείας αὐτοῦ κοινωνοί, καὶ μέτοχοι τῆς κρίσεως αὐτοῦ,” § continuing “καὶ συνδικάζοντες αὐτῷ τῶν παραπεπτωκότων ἀδελφῶν τινὰς ὑπευθύνους τοῖς τῶν θυσιῶν ἐγκλήμασι γενομένους προσελάβοντο.”

† Heb. x. 34.

‡ Copying St. Paul's style 2 Cor. xi. 26, 2 Cor. xii. 10. The reading of St. Paul's letters is assigned as the cause of Dionysius' conversion to Christianity.

§ This is perhaps a fair commentary on the method pursued by NBLT in Luke xxii. 50, where they prefer in a sentence of “pairs” the genitive before the noun first, and in second place the genitive following the noun.

or

“κατὰ τὸν τοῦ διωγμοῦ καιρὸν ἀνακινῶν λόγον.”

Finally (p. 33 Feltœ's edition) note the sentence:

“ὕστερον δὲ τινες οὐκ ὀλίγοι τῶν ἐθνῶν τὰ εἶδωλα καταλιπόντες ἐπέστρεψαν ἐπὶ τὸν θεόν.”

τὰ εἶδωλα does not refer directly to ἐθνῶν, but the words are made to follow this genitive, whereas καταλιπόντες τὰ εἶδωλα would be clearer to an English mind.

It seems worth while to consider this at some length, because we must get into the atmosphere of Alexandria in the first part of the IIIrd century if we are to judge of possible idiosyncracies of the fore-runners of **NB** and **T** in “papyrus book form.” †

[Observe the use in **N** alone of το λεχθέν in Luke ii. 21 for τὸ κληθέν, and note that it follows immediately after καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς.

So in *Dionysius* may be observed the use of λεχθέντων immediately following καλουμένην. The sentence is: ἐπὶ τούτοις ἐκέλευσεν ἡμᾶς ἀπελθεῖν εἰς κώμην πλησίον τῆς ἐρήμου καλουμένην κεφρώ. αὐτῶν δὲ ἐπακούσατε τῶν ὑπ’ ἀμφοτέρων λεχθέντων ὡς ὑπεμνηματίσθη.

(But Justin Martyr supplies us with the closest parallel: ἅμα τῷ ἀναβῆναι αὐτὸν ἀπὸ τοῦ ποταμοῦ τοῦ ἰορδάνου τῆς φωνῆς αὐτῷ λεχθείσης. ὁὓς μου εἶ συ, ἔγω σήμερον γεγέννηκα. *Just*^{try 103}.)]

But perhaps a good counterpart of this use of the genitive may be observed in *Thucyd* i. 56 τῶν γὰρ Κορινθίων πρᾶσσόντων ὅπως τιμωρήσονται αὐτούς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίτας, οἱ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἐαυτῶν δὲ ξυμμάχους φόρου ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπεμπειν καὶ τὸ λοιπὸν μὴ δέχεσθαι οὐδὲ κατὰ ἔτος ἕκαστον Κορίνθιοι ἐμπειν, δέισαντες μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους τοὺς ἐπὶ θράκης ξυναποστήσωσι ξυμμίχους.

Note, close afterwards, Luke xxii. 53, the preference for αὕτη ἐστιν νυμῶν ἢ ὡρα over ἡ ὡρα νυμῶν. ‡

† In this connection observe a place in Mark xiv. 8: τὸ σῶμα μου say **NBDLM**² **ΣΨ** **W**·**H** with Latin order, and I consider, as explained elsewhere, from Latin sympathies, against μου τὸ σῶμα of the rest headed by **A** and closed by **ΔW** **k** **δ** with coptic and *Sod*^{txt}. *Tischendorf* remarks here “*Mc adamat genitivos ejusmodi substantivo praeponere.*” This is an interesting observation, for it brings up the possible double Greek recension in Mark of which I have spoken, and does not necessarily apply to the Greek of St. Mark himself.

‡ This is adopted by a good many: **N**^{BDGKLMRTXII} **α** (but **N**^{*} omits νυμῶν) against **AESUVΓΔΔ**, etc, but does not seem for the best, as it brings ἡ ὡρα and ἡ ἐξουσία του σκοτους together, spoiling the pair of nominatives which are distinct. Thus
 ἀλλ αὕτη ἐστιν νυμῶν ἡ ὡρα καὶ ἡ ἐξουσία του σκοτους, instead of
 ἀλλ αὕτη ἐστιν ἡ ὡρα νυμῶν καὶ ἡ ἐξουσία του σκοτους.

For this preference on the part of B in the N.T. see *ante* at xxi. 11 where B 1 [*non fam*] alone have *και απ ουρανου σημεια*.

Also note under "Order" xvii. 2 των μικρων τουτων ενα **N*BLΨ** 892 Paris⁹⁷ only (for ενα των μικρων τουτων).

See also xxiii. 8 εξ ικανων χρονων θελων bringing the participle into this position **NBTT¹X**. Observe both Egyptian documents T and T¹, which are extant together here, join **NBX**.

Also observe that the change in Luke xxii. 50 follows very closely the change in order at xxii. 45 where **NBDLTΨ** prefer *κοιμωμενους αυτους* (a kind of partial accusative absolute) for *αυτους κοιμωμενους*, showing deep grammatical consideration. The change is not made in the parallels except by L at Matt. xxvi. 40.

For preference of *genitive* before the noun observe *inter alia* Matt. xii. 13 *εκτεινων σου την χειρα* by **NBL** Sod⁰⁵⁰ 1 33 157, against *εκτ. την χειρα σου* by the vast majority.

This method however with the *possessive* is COPTIC.

Cf Mark xii. 37 *αυτου εστιν υιος* **BLT¹** Sod⁰⁵⁰ 2^{pe} Sod¹⁴⁴³ only out of six varying orders.

Harmonistic.

Luke

- | | |
|--|--|
| v. 19. παντων (<i>pro του Ιησου</i>) | Cf Marc ii. 12 |
| vi. 33 <i>init.</i> και γαρ εαν | (<i>ex</i> Matt. v. 46) |
| viii. 16. - ινα οι εισπορευομενοι βλεπωσι το φως | (Cf Marc iv. 21) |
| xi. 24. + τοτε (<i>ante</i> λεγει) | N^cBLXΞ Sod ⁰⁵⁰ 33 157 892 Paris ⁹⁷ |
| Laura ^{A 104} Sod ¹³⁵³ Evst 48 ^{scr} b l'sah boh Orig Sod <i>txt.</i> | |

Notwithstanding what, by the canons of *W-H*, they should consider very strong evidence,† they place *τοτε* in square brackets only. It is clearly a theft from Matt. xii. 44 (where there is no variation) and they must have had a suspicion of this. *Orig*, as usual, (*ex Luc vid*) is responsible for re-introducing a false text into our schools and colleges and seminaries. Not the "true text," as the self-constituted arbiters of the printed Greek Text for the last thirty years have assured us that they have placed in our hands.

The character of the eclectic witnesses as grouped (without *sy*r or D d) should have been decisive.

Immediately following we have the same thing :

25. + *σχολαζοντα* (*post ευρισκει*) **N^cBCLRTΞΨ** min¹² et Sod^{Allq} f l *copt aeth* Orig [*W-H*]. Soden omits, although accepting *τοτε* in xi. 24!

† Compare Matt. xxi. 12, 'Select Readings' p. 15, where they speak of **NBL** 13 33 b *sy*r hier mem theb arm aeth Orig Chr, as "overwhelming evidence."

Luke

Again *Orig* brings this in from *Matt* xii. 44 where we read “καὶ ἔλθον εὐρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον.”

W-H again have it in Luke, but in square brackets, having discovered something seriously amiss with the worshipful “neutral” text when it adds like this from a close parallel in two consecutive verses!

- xii. 22. τῷ σώματι + ὑμῶν BT *min alig*²⁰⁺ a *vg*^{D^M} cor *vat** sah boh
syr pesh [*non cu sin*] aeth Clem 1/2

All others are against this addition (= *Matt*. vi. 25).

But *W-H* have it although in square brackets and Souter's edition follows *without brackets*. *Soden* rejects it.

A glance at B in the neighbourhood will show the MS *against* T in the same verse (only support *c e*) and in verse 20 BLQT 33 Paris⁹⁷ *W-H* had asked us to accept *αἰτουσιν* for *απαιτουσιν* against all others and a huge array of Fathers very definitely, so that they convince the Revisers and Souter and they restore *απαιτουσιν* to the text without comment.

- xxii. 9 *fin.* + σοι φαγεῖν τὸ πάσχα (*post ετοιμασόμεν*) So B alone, and boh^{cat} N, a deliberate theft from *Matt*. xxvi. 17. The others were more modest, for a few add something. ff adds tibi pascha, *vg*^E + pascha, DPΨ *c d e gat sah aeth* + σοι, but *Origen* again (“e Luca?” says *Tisch.* “Certe quae sequuntur non a Mt pendent”) που θέλεις ετοιμασόμεν σοι τὸ πάσχα.

61. ρηματος (*pro λογον*) NBLTX 4 124 [*contra fam*] 213 Paris⁹⁷ 892 Sod¹¹³² 1349 *W-H R-V* [*non Sod*]. Cf *Matt*. xxvi. 75, *Mark* xiv. 72.

Cf also *Luc.* xviii. 30 λαβη for απολαβη Only BDM *min pauc* [*not* 892 Paris⁹⁷] *W-H*^{txt} [*non R-V nec Sod*] against N and all the uncials. λαβη is the word in *Mark* x. 30.

Neutral and Western tied together.

Again and again D goes with B in Luke. Is this the “neutral” or what is it?

- vi. 4. -ως *init.* BD *Epiph* only against all the rest. In *W-H* it is in the text in square brackets. But either *Epiph* is quite wrong or he and BD are right. There can be no two ways about it. Then why put it in in square brackets? I have said that Hort did not know his children when he saw them. Here is a case in point. You can't call it “western” and “neutral” and you can't call it either “western” or “neutral.” Then what is it?

N^c clearly read *ως*, for N^e corrects to *πως*. *Sah* introduces

Luke

παυ ηζε by **XE** = *syr pesh oti* (omitting *ως*). *Boh* has **πωc**. *W* has *ως*. It seems clear that there was something in the margin "ad emendandum" which misled *B*.

In this connection note :

- ix. 3. — *ana* **NBC*FLΞ** 254 Paris⁹⁷ *Evst* 48 *syr copt W-H Sod*. The omission (also supported by *lat* which does not express it) looks like an "improvement," for when we turn to the independent witness *D^{sr}* we find that he has it with *unc^{pl}* and even *d^{lat}* opposite has *ana* (against other *Latins*). *W* has it and *Sod*¹⁰⁵⁰.
- xv. 30. *τον σιτευτον μοσχον* (*pro τον μοσχον τον σιτευτον*) is not elegant, yet it is read by **NBLQR** Paris⁹⁷ *Sod*¹³⁵⁴ *W-H* and *Sod txt* and *d e* but only these [not *W*]. The other *latt* oppose and with *copt* read very plainly *vitulum saginatum*, "the calf which is nourished" (*Horner*).
- xvii. 24. [*ουτως εσται ο υιος του ανθρωπου*] — *εν τη ημερα αυτου* *BD* 220 *a b d e i sah, boh^{duo}* [*non W*] (*ουτως εσται η ημερα του υιου του ανθρωπου syr cu sin*). *W-H^{txt}* omits. *Soden* does not.
- xviii. 21. *εκ νεοτητος* (— *μου*) *BD d l* (*syr cu sin*) *Dial et Tert^{marc}*. This may well be basic. [*non W*.] *W-H* omits. *Soden* has it.
- xix. 17. *ευγε* *BD* 56 58 61 (all three absolutely influenced by latin throughout) 892 [*non al. minn*] *Orig* and *lat euge W-H^{txt}*, and *Soden* who had just refused — *μου* above!
- xxiii. 35. After the grave omission in xxiii. 34 we find *BD* alone have *υιος* for *ουτος* here in ver. 35 (add *Tⁱ fam* 13 126 131 Paris⁹⁷ *Laura^A* 104 *c^{scr}* *Sod*¹³⁵⁴ *sah boh arm Eus l r* with the addition of *υιος* later in the verse).
- Westcott* and *Hort* do not follow *B* here. Then why omit with *B ver* 34? Is *B* not basic in verse 35?
- xxiv. 24. *ουτως καθως αι γυναικες* (— *και tert*) *BD* [*non al. vid.*] *latt syr arm aeth sah 1/2 boh^{tres} W-H* [*nil in mg.*]
32. *ουχι η καρδια ημων καιομενη ην* (— *εν ημιν*) *BD d c e vg^{T*} syr cu sin* [*non al. syr*] *Orig et Orig^{int} W-H^{txt}* [*non copt*]. This almost looks like a "nicety" of *Origen* however, shared by the others.
48. *μαρτυρες* (— *εστε*) *BD Sod*^{179 1245} *d Aug W-H* only (*boh aeth* possibly). *B* also omits the *δε* preceding (not so *D d*).

It is possible that the omission is an error from **ΥΜΕΙCΕCΤΕ** in *B*, but *D* writes **ΚΑΙΥΜΕΙCΔΕ** as if **ΕCΤΕ** had been lost in **ΕΙCΔΕ**. *C* Paris⁹⁷ *ff₂ r vg^{DE}* invert the order: *μαρτυρες εστε*.

We might go as far as to suggest that *B** in :

- ii. 21 *fin* may have had **ΜΡC**, that is *εν τη κοιλια μητρος*, as *D d* alone, for there is a space there in *B*. (*Tisch* does not refer to it.)

I mention this as there are other points as to *B* neglected in *Tisch*. Thus at:—

Luke

- ii. 40 he mentions D alone as having ~~ηυξανετο~~ for ηυξανεν. This is almost certainly the reading of B* (see photographic edition) though not reported for B.

Note conjunction of BDW at :

- iv. 40. εθεραπευεν (*pro* εθεραπευσεν) BDW 21 v^{scr**} *latt syr* and Orig
(*prob*)

43. δει με (*pro* με δει) BDW 130 892 [*non* Paris⁹⁷] *latt*
Tert (against **Σ** and all the Greeks).

Even

- v. 2. For απεπλυναν, where **NC*LQX** 372 Paris⁹⁷ have επλυναν, BDW 892 are not to be separated, having επλυνον.

(N.B.—This is immediately followed in verse 3 by —του ante σιμωνος, **NBDLW** 157 Paris⁹⁷.)

“Neutral” “pre-Syrian” “pre-Alexandrian” misnomers for B.

- x. 21. +τω αγιω *post* πνευματι although supported by **NBCDKLXΠΞ** *min*⁷ *Sod*^{pas} *et* Paris⁹⁷ *a b c d e f f i l copt syr arm aeth* looks suspiciously like an “addition” when *Clem Bas* oppose with *f q goth* AEGHMSUVW^a ΓΔΔ *min permult* [+892]. Here is a case where the despised “Antioch” and *Clem* prove to have the shorter text and 892† deliberately contradicts **ΣB**. The place is important.

“In that hour (Jesus) rejoiced in (the) spirit (*εν τω πνευματι*) and said ” ... It is here that B and company wish to add τω αγιω which seems unnecessary and rather fulsome.

There is no help from Matthew (xi. 25) where the prayer is introduced thus : *εν εκεινω τω καιρω αποκριθεις ο Ιησους ειπεν.*

Clement of Alexandria is very definite here : *αγαλλιασαμενος* (showing as Barnard points out that the quotation is from Luke and not from Matthew) *γουν εν τω πνευματι Ιησους εξομολογουμει σοι πατερ, φησιν, ο θεος του ουρανου και της γης οτι απεκρυψας ταυτα απο σοφων και συνετων και απεκαλυψας αυτα νηπιοις ναι ο πατηρ οτι ουτως ευδοκια εγενετο εμπροσθεν σου.*

If we may not follow *Clem* here, *when* may we follow him ?

Barnard's note says “Clement omits τω αγιω after πνευματι with the Syrian Text (including A *f q*).” This old bosh about a “Syrian” text ! It is probably the *basic* text which even in Alexandria after Clement's time suffered this gloss.

† This *must* be considered in such places. Observe how constantly 892 upholds B elsewhere ; even to +και in vii. 47 quite alone with Paris⁹⁷ of all authorities with B. B 892 then clearly have one base, and 892 here in x. 21 is the true exponent of it, not B.

Luke

xxiii. 46. In the passage *και φωνησας φωνη μεγαλη ο Ιησους ειπεν · πατερ εις χειρας σου παρατιθεται το πνευμα μου . . . εξεπνευσεν* there is a good deal of conflict as to whether we should read *τουτο δε ειπων* **NBC*****D**⁵⁷**W** (for *και ταυτα ειπων* of many) or *και τουτο ειπων* or *τουτο ειπων* or simply *και* with *Adamant a syri cu sin*. If we want the shorter text (in view of this great divergence looking like an addition) we shall choose this "*και εξεπνευσεν*," or if we want the shortest, we shall eliminate the whole final clause "*τουτο . . . εξεπνευσεν*" with **X** and four cursives adding *Sod*¹²⁹ (= 213). At any rate **NBD** do not supply us with the shortest and by inference the most "neutral" or colourless text.

xxiv. 17 *fin. και εστε σκυθρωποι* By most, that is eighteen uncials and **A**²**ΨW** (*εσται σκ.*) *latt* (*except d e*) *syrr* against *και εσταθησαν σκυθρωποι* of **NA***^{vld} (*L εστησαν*) *Paris*⁹⁷ *e sah boh* (*Orig?*) *aeth aliq.* Tischendorf's note is very full here.

But **D d Cyr**^{luc} have only *σκυθρωποι* the "shorter" text, eliminating both *εστε* and *εσταθησαν*. If we want the "shorter" text, we have to assume both *εστε* and *εστησαν* (**L**) expanded perhaps to *εσταθησαν*, to be additions.

(*Syr hier*^A omits *και εσταθησαν* and *σκυθρωποι*).

W-H admit *και εσταθησαν σκυθρωποι* into their text without marginal comment. Yet in their 'Notes on Select Readings' towards the end of Luke they have a lot to say about the Western "non-interpolations." Here is one they might well have followed. *Sod* quotes *Orig* for omission [*see Tisch*] but *Sod*^{txt} does not omit.

21. - *σημερον* **NBL** 1 [*non* 118-131-209] *Paris*⁹⁷ *boh* (*syrr*) *vg*^{be} [*hiat r₂*] *W-H* and *Sod txt* against the rest and **W**. This is an interesting place. The usual text runs:

αλλα γε συν πασι τουτοις τριτην ταυτην ημεραν σημερον αγει αφ ου ταυτα εγενετο. It is here that **NBL** drop *σημερον* as being pleonastic following *τριτην ταυτην ημεραν*. What do the great majority do? They retain both. But observe that **D** *min*^{5†} *d* and all Latins *Aug bis* drop *ταυτην* and retain *σημερον*. Who is right? When this kind of thing occurs, and when the 1 family (as above) is engaged in internecine warfare, I prefer to follow the "Western" omission of *ταυτην* rather than the "Egyptian" [not "neutral"] omission of *σημερον*. For the Latins are quite agreed here.

Again I say that Hort [silent in his 'Select Readings'] would have done well to consider this. The syriac shows that the

† Of these I identify 22? ("Colb" *Wetst*) 42 71 *Evst* 150. Add *Sod*¹⁴⁵⁴ & 470.

basic text is involved, for they agree among themselves. It is true that *σημερον* does not appear, but they have their own way of doing things in such an expression, and it is noteworthy that they agree among themselves as do the Latins.

General Improvement.

- ii. 24. +τω (*ante νομω*) **NBDLW** 2^{ps} 892 *W-H Sod*¹⁰⁸³ *et txt.* Observe D does it too against the influence of *d*. It would be insignificant for B except that all through ch. i. and ch. ii. to this point he has been throwing away articles with the Latin; see even ii. 22 just above - του *ante καθαρισμον*.
(-εν νομω κυριου Paris⁹⁷ with Γ^{fscr})
- iv. 9. αυτον εις Ἰλημ και εστησεν (- αυτον) επι το πτερυγιον του ιερου. The omission of αυτον *sec.* by **NBLΞ** 604 892? Paris⁹⁷ *e Orig*^{int} is opposed by the *coptics* as well as by the other *Greek* uncials, by the *Latins* and *Syriacs*, and every other *Greek* minuscule known.†
- iv. 33/34. - λεγων **NBLV*WΞ** Paris⁹⁷ 604 *Sod*¹²⁶⁰ [*non al. min*] *sah boh syr sin Orig W-H Sod txt* against everything else. There is no reason for others to add here. The narrative is graphic and it has been removed to lend greater force to the dramatic character of the immediate cry of the demoniac.

Consult *boh* "And he cried out with a great shout..." where **ΠΩΡΩΤ** replaces **ΠΣΩΗ** of *sah*.

In *sah* and *boh* the exclamatory question of the demoniac is, as usual, introduced by **χε** thus practically replacing *λεγων*.

- v. 9. ιχθυων ων συνελαβον (*pro ιχθυων η συνελαβον*) **BDX** 213 *d W-H*^{txt} against *rell* (*ιχθ. ην συνελ. Sod*⁰⁵⁰ Paris⁹⁷).
18. + αυτον (*post θειαι*) **BLΞ** 157 *Sod*¹¹³² [*W-H*] (*syr copt aeth*) against the rest and **N**, not the "shorter" text.
36. + απο (*ante ιματιου*) **NBDLWXΞ** 1 13 22 33 (157*?) 213 604 892 *Sod*¹⁷⁸ *it*^{pl} *syr copt W-H Sod txt.*
- vi. 3. - ουτες *fin.* Here is the "shorter" text with **NBDLXW** 1 22 33 69 157 213 604 892 Paris⁹⁷ *al*⁵ *copt (syr) W-H*† *but from Matt xii. 3 and Mark ii. 25.* Why should any add *ουτες* if not here originally, seeing it is absent from the synoptics? "*Και οι μετ' αυτου*" is quite sufficient. There is no need for *ουτες* unless it belongs properly to the original writing of St. Luke. In St. Matthew none add, and in St. Mark only D(Δ) and *lat.*

† Von Soden's additional testimony is insignificant (*Sod*¹²⁶⁰ 1443). Yet this "pair" offends him, and he casts out the second αυτον from his text, as did the Alexandrians and Hort and Tischendorf before him.

† Not Soden, who followed the same group just above. *Sod*⁰⁵⁰ also omits *ουτες*.

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vi. 9. *ει pro τι* **NBDLW** 157 Paris⁹⁷ *it pl (copt).*

W-H simply accept this as the true text. But is it? *τι* is rather the harder reading. It is necessary to write it out: Here are the alternatives involving an alternative punctuation:

επερωτησω (vel επερωτω) υμας ει εξεστιν τω σαββατω αγαθοποιησαι η κακοποιησαι;

επερωτησω (vel επερωτω) υμας τι εξεστιν τω σαββατω; αγαθοποιησαι η κακοποιησαι;

Note that in Mark (iii. 4) it runs *και λεγει αυτοις 'εξεστιν* (si licet latt aliq) *τοις σαββασιν κ.τ.λ.* without *ει* or *τι*, but the few Greeks who add, add *τι* and not *ει*.

In Matt. xii. 10 it is *ει εξεστιν* without fluctuation. Much more natural then is *ει* a correction in Luke than the "true" text. And *τι* is to be preferred as being harder. *Soden* accepts this. *Sod*⁷⁵⁰ reads *τι* against **NBDLW**.

25. +*νυν* (*post εμπεπλησμενοι*) Observe another addition. This by a rather large group **NBLQRT^kXWΔ*ΛΞ** *Sod*⁷⁵⁰ *min pauc et Sod*^{quinque} *f goth arm aeth copt W-H Sod txt.*

The rest and Latins with *syr pesh diatess*, *Iren*^{int} very distinctly, and *Bas* **ΟΜΙΤ**, and probably *Tert*. *Syr sin* omits 25^a *ουαι υμιν οι εμπεπλησμενοι (νυν) οτι πεινασετε.*

The *νυν* appears superfluous, yet if present it does not follow that it would be omitted. And if superfluous why should **NBL** etc. add it, except by way of improvement?

26. Next comes the "shorter text," an omission by B alone of *οι πατερες αυτων* at the end of the versè (briefly noticed in 'Gen. of Versions,' p. 400). Do *W-H* follow? No. But *syr sin sah* and 604 since discovered, also omit. Does this strengthen the case? Not very much, but it shows that something bothered B, and in fact at this place there are signs of an erasure. [Only *Sod*³⁷⁰ (= our 273) appears to omit *οι πατερες*.]

- † 28. *προσευχεσθε περι των επερεαζοντων υμας* **NBLWΞ** Paris⁹⁷ 604 only *W-H Sod* (no new mss.), against all and *copt* and *Clem Orig Eus*.

- vii. 6. If the above at vi. 26 be wrong (and *W-H* by not following allow this), then why may not the omission of *προς αυτον* here by only **N*B** 892 Paris⁹⁷ *sah* [not *boh*] followed by *W-H* and *Soden*'s text be equally wrong? How could all others including **L** etc. have found it in their copies? The corrector of **N**, observe, put it back.

The foolishness of it all is seen at:

11. -*ικανου* **NBDFLΞ** 130^{gr} 1^{lat} 157 *a e f ff g_{1,2} l vg cop syr*

† See above under "Exchange of Prepositions."

arm. Yet Tischendorf and Soden retain *κανοι* against this strong-looking group. *W-H*, more consistent, omit. *W* and Paris⁹⁷ with *Sod*^{1246 1353} also omit. *Sod*⁷⁰⁵⁰ retains.

vii. 47. + *και* (*ante oligon sec.*) B 892 Paris⁹⁷ alone with *Evs*^{Amélineau}, but deliberate. *Syr cu a* in + *am* alone seems possibly responsible for this.

viii. 6. *κατεπεσεν* (*pro επεσεν*) BLRΞ 604 *sol*i and *W-H* without marginal alternative! Soden does not add a single new witness, yet adopts it in his text.

ix. 14. + *ωσει* (*ante ana*) Although supported by an apparently formidable array *NBCDLR*Ξ 33 157 213 892 Paris⁹⁷ *Sod*^{7050 1132} *a e sah* Orig, and admitted into *W-H*'s and Soden's text, is excluded by Tischendorf who refers to Mark vi. 40 ("at *vdtr propter Marci κατα εκατον και κατα πεντηκοντα invectum*"). Here, then, is an acknowledgment of an Origenian "subtlety" (see Canon Cook's remarks *supra* in Introduction). It is clearly far more likely for an addition of *ωσει* to be editorial than a subtraction of it. There would be no reason for subtraction.

47. *επιλαβομενος παιδιον* BCD 2^{pe} Paris⁹⁷ *min*¹⁰ *et Sod*^{quinque} *W-H Sod*^{txt} (*pro επιλαβ. παιδιον v rel gr et W*)

It may be thought that the partitive genitive *παιδιον* is the improvement here. But comparing Mark's account *και λαβων παιδιον*, it would seem that BC followed D and *latt* for *επιλαβ. παιδιον* in Luke [In Matt. it is *προσκαλεσαμενος παιδιον*] and eschewed the genitive on purpose.

Evan. 28 sides with BCD, but *W* is opposed and goes with *Σ* and the great majority for the genitive. I mention the place as most N. T. grammarians seem to be silent here. *επιλαμβανω* can take either accusative or genitive, but if we read *παιδιον* then *την χειρα* is doubtless understood. It has a bearing on that very difficult place at Mark xiv. 72, where *επιβαλων εκλαιεν* has to be interpreted and where the Coptic adds *την χειρα*. There indeed Δ uses *επιλαβων* for *επιβαλων*. If *παιδιον* in Luke be original it would seem that we have some authority for eliding *την χειρα αυτου* in Mark xiv. 72.

xi. 10 *fin. ανοιγεται* (*pro ανοιχθησεται*) BD^{gr} *syr* to accord with *λαμβάνει*. (Matt vii. 7-8 *ανοιγσεται*, but in Matt. vii. 8 B (D wanting) does it also to accord with *ευρισκει*, but not ver. 7 leaving *ανοιγσεται* following *δοθησεται*. See note *ad loc.* in Matthew.) Soden has no new witness to add to BD in Luke or to B in Matthew.

(See Luke xi. 12 under "Solecisms.")

14. - *και αυτο ην* "ΣΑ*BL *al' cop arm aeth.*" So *Tisch.* Add 892 *Sod*¹⁷⁸ [not Paris⁹⁷] *W-H Sod txt.* Boh omits, but *sah* has it in a way (εμεσγδαχε rendered by Horner "which is not

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wont to speak" although in his notes he classes this as if it were plain *κωφον* and not *και αυτο ην κωφον*). The omission seems clearly an improvement. If *και ην εκβαλλων δαιμονιον κωφον* had stood originally, why on earth should any one add *και αυτο ην*? *Syr cu sin* modify otherwise. They say "And it came to pass when he was casting out a devil *from* a deaf-mute." *D d e f* are also prolix and uncertain witnesses here (see their testimony) so that there was simply some note in a common original which was perplexing. As some latin, with the syriac, as well as coptic are involved, it distinctly strengthens my contention for a second century polyglot which is at the root of the trouble.

- xi. 33. *φως* (*pro φεγγος*) **SB**CDT^WX *Sod*⁵⁰ *al. et 892 W-H* [*non Sod*]. Doubtless from viii. 16 where all agree on *φως*. Why should **AL** *unc*¹² make a change from *φως* to *φεγγος*? The parallels in Matt. v. and Mark iv. supply nothing to this effect. We have to go to Matt. xxiv. 29 and Mark xiii. 24, in quite a different connection, to find *φεγγος*. Hence *φεγγος* is much more likely here than *φως* which must be an "improvement."

- xii. 20. *αιτουσιν απο σου* (*pro απαιτουσιν απο σου*) **BL**QT^{Wol} 33 *d* (*contra D^{sr} et rell latt*). Apparently to remove redundancy. *απαιτουσιν* is read by *Clem* twice† *Origen* everywhere and *Orig*^{int}, *Basil Antioch*^{hom 9 et 13} and the Latins *repetunt*, *reposcunt* (also *Tert: reposcent*, *Iren*^{int}: *expostulabunt*) *c* (and *Cyp*^{tr}) *expostulatur*, as well as *e Orig*^{int} *auferetur*.

Would it be believed possible that in face of this evidence *W-H* use *αιτουσιν* in their text without marginal alternative? This is criticism gone mad, and against all rules of majority. *Ψ* does not support nor does new *W*, nor 892, and the only help is from the new Paris⁹⁷ = *αιτουσιν την ψυχην σου απο σου*, but of course Paris⁹⁷ belongs largely to special family traditions. *Soden* prints [*απ*]αιτουσιν.

28. *αμφιαζει* (*pro αμφιεννυσι*) **B**^{sol} (*Doric. Cf. D Act xix. 35 ναοκορον pro νεωκορον*) ‡, *αμφιεζει* **DLT**^{Wol} only. This is contradicted by all others including *W* and Paris⁹⁷ (also Matt. vi. 30 all) and *Epiph*^{marc} and *Clem* in Luke.

W-H follow *B* alone [*Soden* adds no new support] with *αμφιαζει* (no marginal alternative) and *Soden*'s text has *αμφιεζει*, although he gives no fresh mss for this.

31. *αυτου* (*pro του θεου*) **NBD**^{sr} (against *d* opposite and *D*^{**}

† Once *την ψυχην σου απαιτουσιν απο σου*, once *libere απαιτουσι σου* (— απο) *την ψυχην*; again *ταυτη τη νυκτι την ψυχην σου παραλαμβανουσιν*. Observe *Const Mac Bas Antioch Epiph Clem* and *Justin* in verse 48.

‡ Cf. the so-called "Doric" gender of *λιμος* which *B* makes feminine at Luke xv. 14.

supra αυτου) LΨ Paris⁹⁷ *a c sah boh aeth Ath* [*om. του θεου* 892].

At first this support looks serious, but it is far outweighed by all the other *Greeks, Latins, Syriacs*, besides *Clement* and *Marcion*^{Tert and Epiph bis} (*Clem* uses in his long quotation 27/31 *του θεου*, and *Clem*^{daed} *των ουρανων* [= Matt. vi. 33 perhaps with *Justin*]).

The point is this. In verse 30 we read: *υμων δε ο πατηρ ουδεν οτι χρηζετε τουτων*. (31) *πλην ζητειτε την βασιλειαν του θεου...*

Apparently some considered this a kind of anacoluthon, following *ο πατηρ*, and thought *αυτου* read better in verse 31 than an abrupt transition to *του θεου*. But the weight of evidence is conclusive, and if *Marcion* may not be accepted here as arbiter, who may?

Sedulously *W-H* incorporate *αυτου* into their text without any marginal alternative, as if they could thus turn the tables on *Marcion* for all time. *Soden* also has *αυτου* in his text, but adduces no additional evidence for it. In fact he leaves out *sah boh aeth* and *Ath*.

Tertullian is very definite (*Marc.* iv. 28 310): "*Quaerite enim inquit regnum dei et haec vobis adicientur*"; (*Marc.* iii. 24 180): "*Et Evangelium vestrum quoque habet Quaerite primum regnum dei et haec adicientur vobis.*" Further (*Orat.* vi. 8) he shows no signs of *αυτου* when he writes: "*Quaerite prius regnum [the Kingdom]: et tunc vobis etiam haec adicientur.*"

Now turn to Matthew for control. The last from *Tert* may be partly Matthew (vi. 33) or not. There *την βασιλειαν του θεου* is followed by *και την δικαιοσυνην αυτου*. In the case of *SB g₁ k m Eus Ps-Ath του θεου* is here omitted, and B shows that some consideration was being exercised about the passage for he inverts the order (alone) writing *την δικαιοσυνην και την βασιλειαν αυτου* (—*του θεου*). [*Origen* is very free, and 236 440 *copt* supply *αυτου* for *του θεου* as the others indicated in Luke. Here again in Matthew the phrase in dispute, verse 33, has to follow verse 32 with its *ο πατηρ υμων*.]

k is very definite in Matt. (wanting of course in Luke) for he writes "*quaerite primo regnum et iustitiam di.*"

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xii. 56 *fin.* *ουκ οιδατε δοκιμαζειν* (*pro ου δοκιμαζετε*) This is an enlargement of the narrative. Instead of:

υποκριται το προσωπον της γης και του ουρανου (vel του ουρ. και της γης) οιδατε δοκιμαζειν · τον δε καιρον τουτον πως ου δοκιμαζετε *NBLT* *Soa*⁷⁵⁰ 33 213 892 *Soa*⁷⁵¹ [*non Paris*⁹⁷] wish to exchange the last two words for *ουκ οιδατε δοκιμαζειν*. That is to say they make a harmonious although tautological antithesis to the first clause. This change is countenanced by *sah boh aeth* and supported by (*ff*) *l*. This forms a very pretty group therefore, for *ff l*, as I have shown elsewhere, certainly partake of Egyptian characteristics. The group therefore

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NBLT 33 [to which do *not* add Paris⁹⁷ this time] *sah boh aeth ff l* are involved in an *amplification*, which Hort religiously follows without marginal comment. I claim that this is revision, and that the rest of the documents have preserved the true text. Nor is this all, for the amplification suggests a knowledge on the part of this Egyptian group of the disputed parallel passage in Matt. xvi. 2^b, 3, for there the expression is “το μεν προσωπον των ουρανων γνωσκετε διακρινειν τα δε σημεια των καιρων ου δυνασθε” (*al. +δοκιμαζειν, al. +γνωναι, L ου δοκιμαζετε, S al. ου συνιετε, al. aeth ου γνωσκετε*), while **NBVXΓ** 13* 124* 157 *al. syr cu sin sah boh 14/22 arm Orig* omit the whole thing. Notice that *aeth* has it in Matthew, and eight codices of *boh* and *L*⁸⁷. Now the amplification at the end of *Luke* xii. 56 by **NBLT** 33 finds an echo in *Matt* xvi. 3. Hence, while excluding from Matthew on critical grounds, **NBLT** 33 no doubt knew the form attributed to Matthew. In fact, as far as *ff* (*l*) are concerned with *non POTESTIS probare* in Luke, they clearly reproduce the *ου δυνασθε δοκ. or γνωναι* of St. Matthew.

- xiv. 5. *εις φρεαρ πεσειται* **NABLWΠ** *min pauc* Paris⁹⁷ et 892 (*lat cadet or ceciderit*) *W-H Sod* for *εις φρεαρ εμπεσειται* of the mass. This seems to be simply removing redundancy, for why should any add *εμ-* here, if not original? It seems most unlikely. D has *εμπεσειται* and *incidet*. *Sod*⁰⁵⁰ and 213 have *εμπεσει*.
10. *τοτε εσται σοι δοξα ενωπιον παντων των συνανακειμενων σοι*. This addition of *παντων* by **NABLNX** *Sod*⁰⁵⁰ *min pauc* Paris⁹⁷ et 892, although supported by *aeth copt syr* [here *syr* and *latin* divide squarely], is opposed by the mass of Greeks and the Latins (all except *r*), and may be due to the original misreading of *ΕΝΩΠΙΟΝΤΩΝ* read by mistake for *παντων*. Certainly it is not the “shorter” text. Or it may be mere “improvement.” *W-H* and *Sod* adopt *παντων*.

Note that *syr sin* opposes *syr cu pesh diatess* and omits with the Latins and the Greeks headed by D.

15. *μακαριος οστις φαγεται αρτον εν τη βασ. του θεου*. Here **N^aBLPRX** *fam 1 al. pauc W-H Sod txt* emphasise *οστις* for *ος* of D and the mass, who are supported by the Latin *qui* and by *Clement Bas Epiph* (*Eus* is on both sides). It would seem (as against Clement) that the minority are *improving*.

Note that **N*** is against B.

18. *εξελθων ιδειν* (for *εξελθειν και ιδειν*) by **NBDLΨ** *W-H Sod* only, I believe to be an improvement. *GR cop syr arm aeth* read *εξελθειν ιδειν*. The other fifteen uncials *all min goth* and *Basil* with *latt* (*omn except d*) read *εξελθειν και ιδειν*. **NBL** are alone, and only strengthened by D. The last (as *d* agrees) has

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some weight however. *Sod*⁰⁵⁰ and *Paris*⁹⁷ come to the assistance of this minority group with *απελθων ιδειν*, but *W* joins the mass with *εξελθειν και ιδειν*. This is the more noteworthy in such a place, as *DW* are often conjoined.

- xv. 2. *οι τε φαρισαιοι και οι γραμ.* *τε* is added by *NBL* 892 [*non Paris*⁹⁷] only, + *D* (against *d* and all others, and against *Basil*). This is again an *addition*. Why should it ever have been dropped if original? *W* does not have it, nor even that faithful adherent *Paris*⁹⁷. *Soden* follows *Hort* with +*τε*, but only adduces the same family *mss* as in other like cases, two at Jerusalem and one at Sinai. Below at xvii. 11 *Soden* opposes the same group.

- 21 *fin.* + *ποιησον με ως ενα των μισθων σου* Only *NBDUX* 33 604 *min*¹⁵ add with only *vg*^{EQT} *gat*, not Old Latin (except *d*) nor *syriac* nor *coptic*. This of course comes from verse 19 where the prodigal son formulated beforehand what he would say. When he comes to the father's arms however and sees the look in his eyes, the second expression dies on his lips. Augustine points this out "*nec addit quod in illa meditatione dixerat 'fac me sicut unum de mercennariis tuis'*"... (See quotation at length in *Tisch.*) Even *Hort*, hardened slave to his combination *NB*, especially strengthened by *D d*, felt this, for he encloses the sentence in square brackets. Of course it should be banished from his text altogether. But the baleful influence extends to *R.V. marg* which says "some ancient authorities add..."

*Paris*⁹⁷ does *not* add, nor *W*, nor *Sod*⁰⁵⁰, nor 892, and the above *min*¹⁵ are a mixed lot without special weight, and *Tert*^{pacn} seems to ignore it. *Soden* omits although having *τε* above with the smaller group.

- xvi. 29. -*αυτω* *NBL Paris*⁹⁷ 892 *d* (*contra D*^{gr}) *syr sin boh* duo soli A*Δ₁ *arm Ephr* (*contra Aphraat*) *W-H* [*Sod*].

All others have it.

This is evidently intentional and regarded as an improvement. Again, two *boh codd* go with *NBL* against *sah D*^{gr} and the rest.

- xvii. 11. *εν τω πορευεσθαι (-αυτον)* *NBL* (*Paris*⁹⁷) *W-H* only. Cf. *d* "*cum iter faceret*" (against *D*^{gr} + *αυτον*) the other latins *dum iret* and *dum vadit*, and the other versions. *Soden* opposes *NBL* here.

12. *υπηνητησαν (-αυτω)* L | only ones to drop *αυτω* with one *boh*^{ms0} *απηνητησαν (-αυτω)* B | [*Paris*⁹⁷ 892 have *υπηνητησαν αυτω*]

Om. *υπηνητησαν αυτω syr cu sin; subleg. ιδου.*

Substitute οπου ησαν D d e. *Substitute et ecce a b c ff i l q s.*

Whatever the true basic text (and *W-H* merely adopt *B*, and

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Soden follows L₁ the *shortest* text is in *syr cu sin*; D d and the latins is the *simplest*, and if *απηντησαν* or *υπηντησαν* find a place, *αυτω* clearly belongs there as well, as witnessed to by all, including Paris⁹⁷. W has *απηντησαν αυτω*. *Soden* confuses us as to D by quoting D with BL for *-αυτω*, for, as he says above, D has *οπου ησαν* for *υπηντησαν*, and therefore *αυτω* falls away of itself. He quotes 157 (his ²⁰⁷) wrongly. 157 has *αυτω*.

- xvii. 31. *-τω* (*ante αγω*) "And he who is in a field" NBL *fam* 13 [*non* 124] 157 Paris⁹⁷ *W-H Sod txt* only, but *cf. boh*. I would like to enquire of *von Soden* if δ 371 (*Sinai* 260) does not also do this. It is important for us to know whether δ 371 follows B in such places, as it is with it alone elsewhere in Luke, and its geographical location at Sinai is important.

- xix. 4. *+εις το* (*ante εμπροσθεν*) Only NBL (157 *εις τα*) f^{cr} 892 [*non* T^k, *non* Paris⁹⁷] (*e ff*) (*syr sin*) *W-H Sod txt* not only against the rest, but against both coptics. *Sah* is very simply **ΕΘΗ, boh ΕΤΑΥΘΟΧΙ ΕΤΖΗ ΔΕΥΕ ΠΑΥ.**

The *syr* is equally simple.

Not even Paris⁹⁷ adds *εις το* here. *Soden* however adds the new witness⁹⁵⁰. I think it is rather significant of attempted "improvement" that both here and in Luke xiii. 7 *Evan* 157 should vary slightly, here adding *εις τα* instead of *εις το*, and there adding *αφ ης* instead of *αφ ου*.

157 also throws some light on the omission in the next verse:—

5. *-ειδεν αυτον και* by NBLT^k *Sod*⁹⁵⁰ *fam* 1 Paris⁹⁷ Laura^A 104 *Sod*¹⁴⁴³ *copt arm W-H Sod txt*. There is absolutely no reason to suppose that the great majority should have *added* this phrase. But to NBL it seems to have savoured of pleonasm. *αναβλεψας ο ιησους ειδεν αυτον και ειπεν προς αυτον*.

The old exemplar from which 157 is derived seems to have had some note on this passage, for 157 changes thus: *και εγενετο εν τω διερχεσθαι τον ιησουν ειδεν αυτον αναβλεψας δε ο ιησους ειπε προς αυτον*. These things should all be taken into consideration in weighing evidence.

27. *και κατασφαξατε +αυτους* NBFLNR *Sod*⁹⁵⁰ 7 33 53 157 213 892 Paris⁹⁷ *Sod*¹³⁵³ *Evst* 18 19 49 H^{scr} y^{cr} z^{scr} *copt syr diatess aeth W-H Sod txt*. Apparently an imposing array, but opposed by all the rest, by *all Latins* and by *Eus* (otherwise so sympathetic to NB).

Chrys twice also adds *αυτους* but suppresses *εμπροσθεν μου* afterwards so that his testimony is "free" and useless for comparison.

Here is another square division between *syr* and *latt*, and

if there be a "neutral" text it is D with majority Greeks and *latin* which preserves it.

- xix. 30. + *και* (*ante λυσαντες*) BDL 157 892 *d aeth boh* 6/20 [*contra N rel, lat goth syrr sah boh* 14/20 *Orig Eulog*]. Here is another addition to fill out the sense. *Soden* has no new witness.

Of minuscules only 3 and 74** support 157 [not Paris⁹⁷] while D is contradicted by W and *Sod*⁷⁵⁰. Observe that the *Latins syr* and *copt* say "loose him *and* bring him," supplying the *και* later, also to fill out *λυσαντες αυτον αγαγετε*.

W-H follow BDL without marginal comment and so does *Soden*. Why should *και* have dropped out of all the others? *Orig* and *Eulog* are with the majority against BDL. Therefore *W-H* are entirely unscientific here. There is nothing scientific about it because at:

38. *W-H* and *Soden* follow the conjunction NBL Paris⁹⁷ *Orig* against all else for the order *εν ουρανῳ ειρηνη* (against *ειρηνη εν ουρανῳ*). Both coptics are against the change: therefore if derived from a common original with NBL they distinctly part company here, *sah* saying "The peace in the Heaven," and *boh* "a peace in (the) Heaven."

The arrangement here of NBL *Orig* = *εν ουρανῳ ειρηνη και δοξα εν νηφιστοις* is perhaps intended as the antithesis of Luke ii. 14 *δοξα εν νηφιστοις θεῳ και επι γης ειρηνη...* The order of NBL *Orig* we may be sure would not have been changed by all others. Here again is one of Canon Cook's "niceties" of *Origen*. Another "nicety" occurs at:—

40. *κραξουσιν* (*pro κεκραξονται*) by the same group NBL *Sod*^{78 971} and *Orig*^{4. 188 ed.} (against^{4. 188 cod 4. 182 3. 745}) [*non Paris*⁹⁷]

Tisch says *nec κραξουσιν nec κεκραξονται alibi in N.T. sed in LXX ut frequentissimum est κεκραξονται, ita nusquam κραξουσι legitur*. (*Soden* follows *Hort*, although his ^{8 371} (descendant of B) at Mount Sinai is the only new witness. His ⁷⁵⁰ seemingly abstains and does not even read *κραξονται* with D⁸⁷.)

42. *ει εγνωσ* (— *και συ και γε*) *εν τη ημερα* (— *σου*) *ταυτη και συ* NBL *aeth* (*Orig*) (*Cyr*). So much authority exists for *και συ* earlier (including *Iren Orig*^{int 1/3}), while *Eus* writes *και γε συ*, and *Orig* himself ^{3.321} *ει εγνωκας συ*, and *Eus* in another place *ει εγνωσ και συ*, that NBL appear merely to be editing here once more followed by *W-H Sod txt*. *Sod*⁷⁵⁰ 892 have *και συ* (— *και γε*).

- xx. 14. *προς αλληλους* (*pro προς εαυτους*) · NBDLR *min*^{allq} Paris⁹⁷ 892 *Laura*^{A 104} *sah boh*. As *εαυτους* is used in *Matt.* and in *Mark*, it might be thought that the other Greeks had here substituted *εαυτους* for *αλληλους*. But I think not. In the first place all

Luke

the Latins oppose [and these things *must* be taken into consideration, seeing the friendliness of the Latin elsewhere to B]; in the second place the expression in *sah boh* in Matthew is *not* the same as in Luke. (In Mark it is in *sah*.) But the probability in Luke is coptic reflex influence here on **NBDLR**. Further, if we want the "shorter" "neutral" text, we must eliminate both *προς εαυτους* and *προς αλληλους*, for *syr cu sin aeth* omit altogether! *W-H* and *Sod* follow **NBDLR**.

- xx. 22. *ἐξεστιν ημας καισαρι* (*pro ἐξεστιν ημιν καισαρι*) **NABL** *fam* 13 [*non* 124] 33 157 213 254 *Sod*^{1132 § 271} against all others including *W* and *Paris*⁹⁷ (*om. ημιν N 892 boh*^{vi}). This is a very important place for our contention of "improvement." Observe first that *ημας* opposes all the Latins "*Licet nobis*." Secondly, observe that it agrees more with *sah* and *boh* **nan** (most *boh* omit) and therefore might be classed as "Egyptian," especially as *A* joins the small group for *ημας* (for I think *A* was written by a copt). But of course we must go deeper than this and enquire into the grammatical usage following *ἐξεστι*. In the note to *Winer* (p. 402 note 4, English edition) *Buttmann* is quoted thus: "*A. Buttmann* remarks that *πρέπει* (*πρεπον εστι*) has four constructions in the N.T. (1) with *dative* and infinitive Mt. iii. 15.† (2) with *dative* followed by accusative and infinitive Heb. ii. 10. (3) with *accusative* and infinitive 1 Cor. xi. 13. (4) it is also used personally Heb. vii. 26. "*Ἐξεστι*, which usually has the first of these constructions [*i.e. dative*] is occasionally followed by the accusative and infinitive, viz. Luke vi. 4, xx. 22,‡ Mark ii. 26" [the first and second passages are correct, but *ois* by *D* in Luke vi. 4; the second is the one we are dealing with here]. "With *δεῖ* we find the accusative and infinitive or the infinitive alone; *χρή* occurs once only (Jas. iii. 10) with accusative and infinitive." See also *Thackeray's* '*Blass*' p. 241.

Confining ourselves to the question of *ἐξεστι* we find:

Matt.

- | | |
|--|---------------------------------|
| xii. 2. . . ποιουσιν ο ουκ ἐξεστιν ποιειν εν σαββατω | } without a particular relation |
| xv. 26. ουκ ἐξεστιν λαβειν τον αρτον των τεκνων | |
| xix. 3. ει ἐξεστιν απολυσαι την γυναικα αυτου | |
| xxii. 17. ἐξεστιν δουναι κηρσον Καισαρι η ου | |
| xxvii. 6. ουκ ἐξεστιν βαλειν αυτα εις τον κορβαναν | |

Mark

- ii. 26. . . ους ουκ ἐξεστιν φαγειν ει μη τους ιερεις also Luke vi. 4 (*ois D*)
 xii. 14. ἐξεστιν κηρσον Καισαρι δουναι η ου

† But see **N** alone there *ημας*.

‡ Assumed from the text of **NABL**.

(Acts viii. 37. *ει πιστευεις εξ ολης της καρδιας εξεστιν. Tantum*)

Matt. xii. 10. *ει εξεστιν τοις σαββασιν θεραπευσαι*
 12. *ωστε εξεστιν τοις σαββασιν καλως ποιειν* } dative, but foreign to
 the particular case
 under discussion

Mark ii. 24. *ιδε τι ποιουσιν τοις σαββασιν ο ουκ εξεστιν*

iii. 4. *εξεστιν τοις σαββασιν αγαθον ποιησαι...*

Luke vi. 2. *τι ποιειτε ο ουκ εξεστι ποιειν τοις σαββασι*
 9. *ει εξεστιν τω σαββατω αγαθοποιησαι η κακοποιησαι*

xiv. 3. *εξεστιν τω σαββατω θεραπευσαι η ου*

Matt. xii. 4. *ο ουκ εξεστιν* (C *rell εξον*) *ην αυτω φαγειν* all MSS
 xiv. 4. *ουκ εξεστιν σοι εχειν αυτην* all MSS
 xx. 15. *η ουκ εξεστιν μοι ο θελω ποιησαι εν τοις εμοις* all MSS

Mark vi. 18. *οτι ουκ εξεστιν σοι εχειν την γυναικα του αδελφου σου* all and
 Orig, except D^{sr} *σε* and *α*
 x. 2. *ει εξεστιν ανδρι γυναικα απολυσαι* all MSS (the two accusatives
 following one another would be abhorrent)

John v. 10. *και ουκ εξεστιν σοι αραι τον κραβαττον* all MSS

xviii. 31. *ημιν ουκ εξεστιν αποκτειναι ουδενα* all MSS

Acts xvi. 21. *α ουκ εξεστιν ημιν παραδεχεσθαι* (only D *ημας* against *d nobis*)

xxi. 37. *ει εξεστιν μοι ειπειν τι προς σε* all MSS

xxii. 25. *ει ανθρωπον Ρωμαιον και ακατακριτον εξεστιν υμιν μαστιζειν*
 all MSS

1 Cor. vi. 12. *παντα μοι εξεστιν* all MSS (and *Clem libere υμιν* or *ημιν*)
 x. 23. *παντα μοι εξεστιν αλλ ου παντα συμφερει παντα μοι εξεστιν*
αλλ ου παντα οικοδομει. Some MSS omit *μοι* first or both,
 but none seem to have *με*.

2 Cor. xii. 4. *α ουκ εξον ανθρωπω λαλησαι* all MSS and *Clem Ath Naas*
Basilid Orig pluries but *Orig semel εξον ανθρωπον*.

Now the above is clear and unambiguous. Eliminating the fifteen cases mentioned first, which do not bear on the point, there follow thirteen or (counting 1 Cor. x. 23 twice) fourteen instances of the dative case and not the accusative. In Acts xvi. 21 only does D give an accusative, which B and the rest contradict. It is a very pretty exhibition, and we do not need the Grammarians' assistance after all. It is established beyond peradventure that the N.T. usage of all MSS and all recensions is for the *dative* and *infinitive* with *εξεστιν*, and when NABL invite us to read *ημας* in Luke xx. 22 we refuse. When Hort tells us it is the "true text" (without marginal alternative) we say that he has once more mistaken an idiosyncrasy of a small group for the truth. The same applies to *Soden*,

who follows *Hort* with *ημας*. A very lovely key is offered us in 2 Cor. xii. 4 as to the secret. Behold once more *Origen* at the bottom of it with his "niceties"! Here is the verse:

οτι ηρπαγη εις τον παραδεισον και ηκουσεν αρρητα ρηματα α ουκ εξον ανθρωπω λαλησαι.

In Tischendorf's note (on verse 3) he says: "εξον (εξων LP 17) ανθρωπω et Naass^{hipp 112} Basilid^{hipp 241} Clem⁹³ Orig^{1 196 282 633} ac^{aepe} Ath⁵³⁴ etc.....Orig^{4 106} εξον ανθρωπον. Item L 47 b^{scr} 14^{lect} εξ. ανθρωπων. Cf. Naass¹¹²: ειπων ηρπασθαι υπο αγγελου και γεγονεναι εως δευτερου και τριτου ουρανου εις τον παραδεισον αυτον και εωρακεναι α εωρακε και ακηκοεναι ρηματα αρρητα α ουκ εξον ανθρωπω ειπειν. Item Basilid²⁴¹: ηκουσα αρρητ. ρημ. α ουκ εξον ανθρωπω ειπειν."

Origen then, observe, alone makes use of the dative *pluries* and *once* of the accusative. *Hinc illae lacrymae*. It was *Origen's* text or preference in Luke xx. 22 which influenced **NABL** (perhaps with coptic, see note on next verse), although it is *not* the true text. And here are *Basilides* (A.D. 117-138) and *Naasseni* (also before A.D. 200) contradicting *Origen's* show of grammatical niceties, and proving that St. Paul used the dative in 2 Cor. xii. 4 as did St. Matthew and St. Mark and St. Luke and St. John. Need more be said? *Soden* follows *Hort* and **NABL** for *ημας* and perpetuates the error.

Cf. *Matt.* xxii. 17 εξεστιν δουναι κηνησον καισαρι η ου with *Adalbert Merx's* remarks (vol I, p. 300 *seq*) as to the versions, and compare *pers*.

Luke

xx. 23. -τι με πειραζετε **NBL** *fam* 1 116 157 892 Paris⁹⁷ these only and *e sah boh* against all the rest and *aeth*, all the *syriacs*, and all the *Latins* (except *e*) and *Basil*. [*Tisch* quotes *arm* on both sides.]

The clause is present in the parallels *Matt.* xxii. 18 (all), *Mark* xii. 15 (all), and we are invited to follow **NBL** *copt* in Luke for omission because it must have been incorporated into the Lucan text from *Matt.* or *Mark*. *Hort* is certain of it, for he has nothing in his margin. *Souter* is satisfied about it because his text omits and he has not inserted any footnote. *Soden* follows suit, but adds only δ 30 (= J) as a new witness. In other words, **NBL** and *coptic* are to outweigh everything else and carry down with them the testimony of *syr cu sin* (both extant and both for the clause in question). Now the argument for this omission is clearly very good, and nothing we could say would move these "self-constituted arbiters of the true text" if we could not show the fallibility elsewhere of their favourite witnesses. But we have shown this in these pages again and again, and, with D seventeen uncials and *Basil*, with *a b c d f ff g h l q r r₂ dim μ vgg codd omn* (against *e*) with *aeth* (against *sah boh*) and with *syr cu sin sch pesh* we claim these words as Lucan, and say that they should be restored in the next revision. **NBL** have just been shown in the previous verse and verses to be so "untrue to type" in many places that we lose all

confidence in them when only supported by the coptic, and we cannot admit them as final arbiters here. It would be absurd. If they are not the purveyors of a "neutral" and "pre-syrian" text elsewhere, why here against such heavy battalions of evidence?

[NOTE.—In *sah* and *boh* the clause "why tempt ye me" in Matt. and Mark is introduced by $\chi\epsilon$. The beginning of Luke xx. 24 "Show me a denarius" is also introduced by $\chi\epsilon$. The coptic may have skipped the question owing to the double occurrence of $\chi\epsilon$. I claim elsewhere coptic action on **NBL**. It may be so here.]

Soden's eclectic position throughout the above passages is noteworthy.

Luke xx. 25. Once more coptic (*boh*) comes in alone with **NBL** *fam* 13 [non 124] † 892 Paris⁹⁷ *Sod*¹¹³² (*arm*) *W-H Sod* for the order $\tau\omicron\upsilon\nu\nu$ $\alpha\pi\omicron\delta\omicron\tau\epsilon$, instead of $\alpha\pi\omicron\delta\omicron\tau\epsilon$ $\tau\omicron\upsilon\nu\nu$ of all the rest supported by *Basil*^{reg} et ^{eth} † with $\alpha\pi\omicron\delta\omicron\tau\epsilon$ $\omicron\nu\nu$ as Γ *min*⁷.

Sah (some MSS) are against it, and two MSS omit $\tau\omicron\upsilon\nu\nu$ with D *Sod*¹²²² *a d e f f i l q μ syr cu sin* and *aeth diatess.*

Hence here once more we have *bohairic* influence on **NBL**, because *sah* 2/7 omit outright with D and a strong Latin combination backed by *syr cu sin*, and for basic probability (in view of the change of order, which always points to something of the kind, especially when *boh* opposes, as here, *sah* 5/7) I would be inclined to accept the omission of $\tau\omicron\upsilon\nu\nu$.

[$\tau\omicron\upsilon\nu\nu$ is nowhere else used in Luke and does not occur in the other Gospels. It occurs only thrice elsewhere, 1 Cor. ix. 26, Heb. xiii. 13, Jas. ii. 24. In the last-named place **NABCP** *al. lat syr cop arm aeth* omit.]

26. The next is hardly "improvement," but probably an error. I let it follow here as it shows **NBL** still conjoined (with only 433 892 *W-H Sod*). They read: $\kappa\alpha\iota$ $\omicron\upsilon\kappa$ $\iota\varsigma\chi\upsilon\varsigma\alpha\nu$ $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota$ $\tau\omicron\upsilon$ $\rho\eta\mu\alpha\tau\omicron\varsigma$ instead of $\kappa\alpha\iota$ $\omicron\upsilon\kappa$ $\iota\varsigma\chi.$ $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota$ $\alpha\upsilon\tau\omicron\upsilon$ $\rho\eta\mu\alpha\tau\omicron\varsigma$. Of course $\alpha\Upsilon$ may have fallen out in $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota\alpha\iota\alpha\Upsilon\tau\omicron\upsilon\rho\eta\mu\alpha\tau\omicron\varsigma$. Paris⁹⁷ shows signs of correcting this by writing $\tau\omicron\upsilon$ $\rho\eta\mu\alpha\tau\omicron\varsigma$ $\alpha\upsilon\tau\omicron\upsilon$ with *Sod*⁷⁵⁰. The Latins are plain for *ejus*, as also *syr vet.* Coptic expresses $\alpha\upsilon\tau\omicron\upsilon$ and then "with a word" (*sah*), "in a word" (*boh*), *syr pesh* "ex eo verbum."

27. $\lambda\epsilon\gamma\omicron\upsilon\tau\epsilon\varsigma$ (*pro αντιλεγοντες*) **NBCDLN** *min aliq* Paris⁹⁷ et 892 Laura^{A 104} *Sod*^{750 178} *W-H* [non 604] *d e goth copt syr* (*cf. Ψ infra*).

This is both to remove a double negative and conform to Matt. ($\lambda\epsilon\gamma\omicron\upsilon\tau\epsilon\varsigma$), and Mark ($\omicron\iota\tau\iota\upsilon\varsigma$ $\lambda\epsilon\gamma\omicron\upsilon\sigma\iota\nu$) as actually Ψ *Sod*³⁵¹ in Luke.

† In Ferrar's edition there is an error in the text.

‡ In the previous verse xx. 24 *Basil*^{reg} and *Basil*^{eth} took each one side of the question about the omission of $\alpha\pi\omicron\kappa\upsilon\beta\epsilon\tau\epsilon\varsigma$, which reading I do not discuss.

The clause is *οι αντι λεγοντες αναστασιν μη ειναι* which *ΑΡΓΔΑΠ unc⁸ al. plur a arm* let stand. *a* is perhaps the most important witness of all for the "received" text, giving "*qui contradicunt resurrectionem non esse*" (most Latins have "*qui negant esse resurr.*; *d e* *qui dicunt res. non esse*). The extraordinary thing is how to account for *αντι λεγ.* having crept in to fourteen or fifteen uncials (W has this reading also, so it is just as "old" as the other) and into the graeco-latin *a*, which the reviser of that ms (and it has distinctly had a censor on it) allowed to stand. I fear the onus is on the minority to prove that *λεγοντες* is not an endeavour at correction.

See Winer (English edition, p. 755) citing "1 Jo. ii. 22 *ο αρνουμενος οτι Ιησους ουκ εστιν ο χριστος*" [where our authorities make no change as here] "Luke xx. 27 *αντιλεγοντες αναστασιν μη ειναι* (Xen. *Cyr* 2 2 20, *An* 2 5 29, Isocr. *Trapez* 360, Demosth. *Phorm* 585, *Thuc* 1 77)" [from which it appears that there is plenty of authority for this] "Hebr. xii. 19 *οι ακουσαντες παρητησαντο μη προστεθηναι αυτοις λογον* (Thuc. 5 63), Gal. v. 7 *τις υμας ενεκοψεν τη αληθεια μη πειθεσθαι* (Eurip. *Hec* 860)." "Compare further Luke iv. 42, Acts xx. 27, 1 Pet. iii. 10 (Thuc. 5 25 7 53, Plato *Phaed* 117 c, Demosth. *Phaenipp* 654 b) and see Vig., p. 459, 811, Matt. 534, Rem. 5¹ (Jelf 749, Don, p. 591). We have similar examples in German, in colloquial language, and in Greek also the usage may be explained as arising out of the circumstantiality which belongs to the language of conversation. The negation which the verbs contain became less sensible, and hence it was expressly revived in the dependent sentence (compare Madvig 211). Modern grammarians, indeed, are disposed to allow that this construction is an example of pleonasm (note, quoting Hermann "*non otiosam esse negationem...*"); logically however one of the negations is undeniably superfluous." So Winer. Blass is not quite so full, but (p. 255, English edition) he says: "We may particularly note the use of *μη* according to classical precedent (Kühner 761 f.) in certain instances after verbs containing a negative idea (a pleonastic use according to our way of thinking). Luke xx. 27 *οι αντιλεγοντες* (AP *al.*; *ΣBCDL* read *λεγοντες* as in Matt. and Mark) *αναστασιν μη ειναι* (*αντιλεγειν* here only takes an inf.), xx. 34 *εως τρις απαρνηση μη ειδεναι με* (*με απ. ειδ.* *ΣBLT*; *απαρν.* not elsewhere with an inf.). Cp. 1 Jo. ii. 22 *ο αρνουμενος οτι Ιησους ουκ εστιν ο Χριστος* (as Demosth. 9 54 *αρν. ως ουκ εισι τοιουτοι*) Hebr. xii. 19 *παρητησαντο με* (*om.* *Σ*P*) *προστεθηναι*, Gal. v. 7 *τις υμας ενεκοψεν αληθεια μη πειθεσθαι*; (*εγκοπτεσθαι* takes *του ελθειν* in R. xv. 22, cp. Kühner 768 c). But in Hebr. xi. 24 we have *ηρησατο* ("scorned") *λεγεσθαι*; and *κωλυειν* is regularly used without a subsequent *μή*, a construction which is also admissible in classical Greek, Kühner 767 f.; see however §71, 2 and 3."

We cannot complain that the grammarians are not full enough this time! Blass proceeds (p. 256, §6): "The classical combination of negatives *οὐ (μη) . . . οὐδείς (μηδείς)* and the like, to intensify the negation,

is not excessively frequent; the instances are Mark xv. 4 *οὐκ ἀποκρινῇ οὐδεν*, 5 *οὐκετι οὐδεν ἀπεκριθῇ*, Luke x. 19 *οὐδεν . . . οὐ μὴ* (not in D), xxiii. 53 *οὐκ ἦν οὐδεπῶ οὐδεις*, Acts viii. 39 *οὐκ . . . οὐκετι*, Mark xi. 14 *μηκετι . . . μηδεις etc.* (*οὐδεποτε μοι οὐδεις* Herm. Mand iii. 3); on the other hand we find (contrary to the classical rule, Kühner 758, but cp. 760, 4) *οὐχ ἀρπασει τις* Jo. x. 28, *οὐ . . . υποτινος* 1 Cor. vi. 12, *οὐδε τον πατερα τις επιγνωσκει* Matt. xi. 27, xii. 19, *οὔτε . . . τις* Acts xxviii. 21, *οὐ δυνηση ετι οικονομειν* Luke xvi. 2, *οὐ . . . ποτε* 2 Pet. i. 21."

I have cited Winer and Blass thus fully that there may be no misunderstanding on the subject. A revision by the fifteen uncials involved in writing *αντιλεγοντες*, with the Latin MS *a*, presupposes an endeavour to carry out a classical improvement, while the *λεγοντες* of **NBCDL** *d e copt syr* and *goth* would be an endeavour to remove a classical improvement or rather that they have the unclassical but "pure milk of the word."

Far more likely would it be (from what we have already seen of their methods) for **NB** to endeavour to improve here. And the decadence of the language is showing itself already, or to put it in another way, the Egyptian school in Alexandria already by 200 or 300 A.D. considered the usual classical redundancy as a pleonasm to be removed, especially when a parallel could be consulted where it was not found.†

In other words, since *αντιλεγοντες* is absent from Matt. and Mark, and it is universally acknowledged that St. Luke had the higher education, is it likely, I ask, that "Antioch" introduced *αντιλεγοντες*, or not rather that it is *original*, and that **NBCDL** *d e* are the ones guilty of removing *αντι*? I plead for its restoration.

To my surprise *Soden* prints *αντιλεγοντες* against **NBCDLN** *Sod*⁷⁵⁰. Upon what principles is his text then constructed? For just above he has willingly followed the weaker combination **NBL** (xx. 22, 23, 25, 26).

I have referred elsewhere to considerable sympathy between **B**^{sc} and *a* latin. Here at any rate I believe that *a* preserves the older text. [In the very next verse **B a** come together again. See under "Historic present."]

Note in this connection Luke xxii. 34 where **NBLQTX** (a regular congery of sympathisers) refuse the strong Greek negative *Πετρε οὐ μὴ φωνησει σημερον αλεκτωρ . . .* and write merely *οὐ φωνησει*. Thus also *Sod*⁷⁵¹.

Luke

- xxi. 12. + *τας* (*ante συναγωγας*) only **NBD** 157 d^{sc} *W-H sah* and one *boh* ms. Cf. Matt x. 17. In Mark xiii. 9 *τας* is absent. It is very unlikely that *τας* should have been dropped here by all the others. Even Paris⁹⁷ does not have it. *Soden* adds no new witnesses and excludes from his text.

† Since writing the above I have noticed in Luke x. 19 that **N**, with D *Orig* 1/2 alone removes *οὐ μὴ* from the sentence *καὶ οὐδεν ἡμᾶς οὐ μὴ ἀδικησει* (*vel ἀδικησῃ*). This offers a further commentary on the gradual disuse of the pleonastic negative.

Luke

ibid. ἀπαγομενους (*pro* ἀγομενους) **NBLD**^{sr}Ψ *Sod*⁷⁵⁰ *fam* 1 157 Paris⁹⁷ *e* only seem to have preserved the "true" (and "longer") text here, for *W-H* and *Sod* (without new evidence) print ἀπαγομενους, although the Latins and even *boh sah* show plainly they read ἀγομενους in their Greek!

I may be considered to be wasting time and space taking up such a small point. But the whole thing hangs together.

Even the preference at:

- xxi. 14. *θετε* (*pro* *θεσθε*) by **NAB***DLMRWXIIΨ 33 *p*^{scr} *Sod*^{panc} *W-H* *Sod txt*, against *Orig* *Cyr* and the mass, is quite deliberate.

(In xxi. 15 *Orig* and *Cyr* are opposed as to the order ἀντιστηναι η ἀντειπειν or ἀντειπειν η ἀντιστηναι, while *D*^{sr} *Sod*¹³¹⁷ *a c ff i l q r syr Cypr*^{lis} are content with ἀντιστηναι (*resistere*) and *d*: *contradicere*; *e* *coresistere* aut *contradicere*).

- xxii. 14. — δωδεκα This is an important place. The omission is supported by **N***BD 157 [but not by Paris⁹⁷ nor *W* nor the rest] plus *a b c d e ff i l r syr cu sin sah* 5/6 and of course adopted by *W-H*, without marginal alternative, nor a word in 'Select Readings.' *Soden* also omits but adds no new witnesses. The above looks like a strong combination, but it is not, because "there is a reason" for it lurking beneath the surface. It is opposed by *Marcion*, eighteen uncials, and **N**^{cb} *al. min f q δ μ dim gat vg syr*^{sch} *vesh boh arm aeth*, while **N**^{ca} LX *Evst* 6 *Sod*^{allq} *sah* 1/6 suppress ἀποστολοι in favour of δωδεκα (as Mark xiv. 17).

The conjunction of so many Latins shows how early the change was made, but it occurred BETWEEN *Marcion*'s time and that of *B*.

In St. Luke's account of the last supper there is no mention made of Judas (except for the inference in verse 21)! We pass from verse 14, where it is simply recorded that *the twelve* apostles sat down with our Lord, to verse 15 "with desire have I desired to eat this passover with you," to the celebration itself 17/20. Verse 24 begins a new section about who should be the greatest, which seems a very rapid transition from verse 23. Verse 31 contains an apostrophe to Peter, followed by his confession of trust in himself. 35/37 are occupied with the closing scene of the supper, and suddenly at verse 38 they produce two swords, and verse 39 records the exit towards the Mount of Olives, after which Judas meets them.

The censors of the text then must have overlooked the brief reference in Luke xxii. 21 "πλην ιδου η χειρ του παραδιδοντος με μετ εμου επι της τραπεζης," and have missed the fuller accounts of St. Matthew xxvi. 21/25, Jo. xiii. 21/26 where Judas is mentioned, and Jo. xiii. 27/30 where Judas' exit is

mentioned, and have supposed Judas' absence in St. Luke's account?

In Matthew *μετα των δωδεκα μαθητων* is the text of **Σ** etc., while BD and some merely omit *μαθητων*. Only in Luke is *δωδεκα* omitted by the MSS mentioned above.

- xxii. 18. +*απο του νυν* **Σ**BKLM(W)Π 892 Paris⁹⁷ Laura^{A 104} *min aliq* (*απαρτι* 225 *ut Matt*) *e sah boh syr hier aeth* (DG 1 *al. syr cu sin arm*) *W-H Sod txt.*

But it is omitted by ACXΓΔΔ *unc*⁵ *Sod*¹⁰⁰ *latt syr pesh.* Tisch remarks that "*απο του νυν* Lucae non proprium est, cf. 1. 48, 5. 10, 12 52, 22 69, Act 18 6. Praeterea non legitur nisi 2 Cor. 5 16. Cf. et Matt. 26, 29 ubi est *απαρτι*, et Marc 14, 25 ubi est *ουκετι*." At any rate, here we have the "longer" text once more witnessed to by **Σ**B etc.

55. *περι αφαντων δε πυρ* (*pro αφαντων δε πυρ*) Only **Σ**BLTT¹ Paris⁹⁷ *Eus d* (incendentibus) (*r δ*). This seems rather forced (*Phalar.* Ep. v.) and occurs nowhere else in N.T. It suggests even an acquaintance with the Latin *circumsedentibus* for *συγκαθισαντων* following of *b c d e f f f i l q μ vg* [consed. only *a (r)*] *περικαθισαντων* only DG *fam* 1, while *περι* to light the fire "all round" is suggested by *πυρ εν μεσω της αυλης*.

In St. John (xviii. 18) it merely says: *και οι υπηρεται ανθρακιαν πεπονηκοτες*, but being *εν μεσω της αυλης* it would imply the thought of *περιαφαντες* if they were to make a good fire. I suggest that *περι* is an "improvement," but *Soden* follows *W-H* without adducing new witnesses.

In Mark xiv. 54 the fire is already made.

- 55 *fin.* Similarly, same verse, *μεσος αυτων* for *εν μεσω αυτων* by BLTT¹ *fam* 1 892 *W-H, Sod* (without new witnesses), only savours of a deliberate change. Why does **Σ** not have it? Nor Paris⁹⁷? And why does *fam* 1 have it? [*non* 131]. We have just seen that they ran to *περι καθισαντων* above, exceptionally and with DG only.

μεσος is against *boh* (ΞΕΝ ΤΟΥΤΑΙ) while *sah* is ΠΤΕΥΑΙΝΤΕ. D⁸⁷ substitutes *μετ αυτων θερμαινομενος*, as *d* caleficiens se (cf. Jo. xviii. 18, Mark xiv. 54).

- xxiii. 11. -*αυτον* (*post περιβαλων*) **Σ**BLTT¹ 52 291 b^{scr} 892 *Sod*^{tres} *et txt* Paris⁹⁷ *Evst* 150 *a* and (*vg*) *W-H*.

These would read:

περιβαλων εσθητα λαμπραν ανεπεμψεν αυτον τω πειλατω as if the first *αυτον* were unnecessary and pleonastic. Once more *a* comes to join B⁸⁷ here, but *all* the rest oppose. And there seems much more reason for a purist to remove the *αυτον* than for all our other authorities to have *inserted* it! *W* has it with the rest.

Luke

xxiii. 20. If we were dealing with a true "neutral" and "shorter" text, we should not oscillate as we do between omission and addition. Here is an addition. I have not put the places in juxtaposition purposely. They happen to fall in a regular sequence here as I pass through the chapter.

ibid. + αυτοις (*post προσεφωνησεν*) NBLTTⁱ 13-124-346 Laura^A 104 157 892 Sod¹¹³² et Sod^{ext} a sah boh syr W-H; προς αυτοις 69, αυτοις D Paris⁹⁷ (*d* advocavit eos; Paris⁹⁷ εφωνησεν αυτοις) *it.*

What?—I shall be told—do you question such a strong combination as this: NBLT *coptic syriac latin* in conjunction? Well, considering that APXΓΔΠΠ *unc*⁹ strengthened by WΨ Sod⁹⁵⁰ = nineteen uncials, all minuscules but four, and *arm pers* omit (*pers*: *Sed de Jesu iterum Pilatus sermonem fecit*, - αυτοις), I think it is a pretty good place to pause and consider our critical principles. If the same evidence of NBLT *etc.* called for *omission* I should not perhaps hesitate, but as it is an addition to fill out the sense, I may well hesitate, in view of the bad record of NBLT in combination as so often shown in these pages.

Here is the sentence:

"παλιν ουν (*vel* δε) ο πιλατος προσεφωνησε θελων απολυσαι τον Ιησουν."

The antithesis to προσεφωνησε (showing Paris⁹⁷ up in a very poor attempt at improvement with εφωνησε αυτοις) is at once given in verse 21:

"οι δε επεφωνουν (*well* rendered by *a*: *proclamabant* against *subclamabant* of others) λεγοντες σταυρου σταυρου (*or* σταυρωσον σταυρωσον) αυτον."

Thus Pilate shouted AT them, not TO them, and they shouted back AT Pilate. For observe that there is no αυτω or προς αυτον either before or after λεγοντες in any Greek, Latin or Syriac authority [in fact D *d* emphasise the proceeding, using εκραξαν but leaving out λεγοντες altogether with syr sin], and sah ONLY [not boh] adds ερωα after ΑΥΧΙΩΚΑΚ ΕΒΟΛ, translated by Horner "cried out at him," supplying at, and entirely bearing out what I am saying. Thus the proceedings did not call for αυτοις in verse 20 after προσεφωνησε at all, and I rather think that all the authorities cited who add have been over-zealous, and that our "junior" seventeen uncials + W + hundreds and hundreds of cursives are the real purveyors of the "shorter" and "true" text. Let the critics answer this. I shall be glad of more light on the question.

In conclusion, so as to cover the subject thoroughly, examine the three other passages in St. Luke where the word occurs:

Luke

- vi. 13. και οτε εγενετο ημερα προσεφωνησεν τους μαθητας αυτου "And at daybreak he roused his disciples (by calling)."
- vii. 32 (= Matt. xi. 16). ομοιοι εισιν παιδιοις τοις εν αγορα καθημενοις και προσφωνουσιν αλληλοις, λεγοντες "calling out at one another" (*e et adclamant ad invicem dicentes; a qui clamant ad alterutrum dicentes*).

Luke

- xiii. 12. *ιδων δε αυτην ο Ιησους προσεφωνησεν και ειπεν αυτη γυναι...*
not προσεφωνησεν αυτην και but προσεφωνησεν και ειπεν αυτη all
 authorities.

Then in Acts :

- xxi. 40. *Επιστρεψαντος δε αυτου ο Παυλος εστως επι των αναβαθμων
 κατεσεισε τη χειρι τω λαω. πολλης δε συγης γενομενης προσεφω-*
νησε τη Εβραϊδι διαλεκτω λεγων Ανδρες αδελφοι...

Could anything be more Lucan or more instructive? Paul calls out in the Hebrew dialect to the crowd generally. In all the N.T. there is only one more occasion where the word is used. This follows close here at Act xxii. 2 :

Ακουσαντες δε οτι τη Εβραϊδι διαλεκτω προσεφωνει αυτοις...

D here omits *αυτοις* but the others have it.

The *αυτοις* here however stands in a different position to that in Luke xxiii. 20, for it is the answer and recognition that the shouted tones of the "apology" of St. Paul to the crowd had been addressed *to* or *at* *them*, and at no others but the Jews forming the crowd in Jerusalem.

Luke

- xxiii. 23. *και κατισχυον αι φωναι αυτων (- και των αρχιερεων)* **NBL**¹
 130 it^{pl} [*non c f d δ*] *sah boh* followed by *W-H* and *Soden*,
 although the latter has no new witnesses, and ignores *Merx ad loc.* (p. 490) "Die Streichung dürfte alexandrinische Redaktion sein."

This should perhaps be classed under the head of "Latin and Coptic," but it really seems to be an attempt at improvement.

In verse 13 the record says: *πιλατος δε συνκαλεσαμενος τους αρχιερεις και τους αρχοντας και τον λαον*, and the scene is carried on uninterruptedly over the intervening verses to verse 23 without specifying any particular part of the crowd which was doing the talking and shouting. Hence perhaps **NBL** *etc.* thought it was invidious to single out the chief priests as those who raised their voices above the crowd at the last. At any rate 892 and Paris⁹⁷ refuse to give us the text of **NBL**. Those cursive MSS with *c f d δ* and the rest of the Greeks, with the syriacs, support the ordinary text. (Consult Tischendorf's note *ad loc.*) Observe that T ceases at xxiii. 20. That is why T is absent here (replaced by Tⁿ).

Luke

- xxiii. 49. *παντες οι γνωστοι αυτω (pro π. οι γν. αυτου)* Only **ABLPT**¹
 33 64 Paris⁹⁷ *Sod*^{alio} *W-H*. The group does not look trustworthy, for it is unusual. All others oppose, including **NW** and latins, and *fam* 1 *fam* 13 do not sympathise with this change although making many similar efforts. Nor does *Soden* adopt *αυτω* in his text although he produces a little new support for it in his notes.

(The coptics turn the phrase and the syriacs substitute Jesus.) It would appear as if the dative were more in conformity with classical usage, and as if this handful of witnesses were "improving" the record. For on the other hand there would be no good reason for changing *αὐτῷ* to *αὐτῷ*. The Latins preserve no trace of *αὐτῷ*.

But *cf.* John xviii. 15 *ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεὶ* followed by 16 *ὁ ἄλλος ὁ γνωστός τῷ ἀρχιερεὶ*. In the latter case BC*L(X) substitute *τοῦ ἀρχιερέως*. But Luke and John evidently do not hang on the same recension in B. When we reach Acts we find the dative :

- Cf.* Acts i. 19. *ὁ καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν ἰλὴμ*
 ii. 14. *τοῦτο ὑμῖν γνωστὸν ἐστὼ*
 iv. 10. *γνωστὸν ἐστὼ πᾶσιν ὑμῖν*
 (Peter is speaking on all three occasions).
 xiii. 38. *γνωστὸν οὖν ἐστὼ ὑμῖν*
 xxviii. 22. *περὶ μὲν γὰρ τῆς αἵρεσεως ταύτης γνωστὸν ἡμῖν ἐστίν*
 28. *γνωστὸν οὖν ἐστὼ ὑμῖν*
 (Paul speaking).
 xix. 17. *τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν*
 (Writer of Acts recording).

To these can only be added :

- Acts
 ix. 42. *γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰοππῆς*
 xv. 18. *γνωστὰ ἀπ' αἰῶνος, ὁρ γνωστὸν ἀπ' αἰῶνος τῷ κυρίῳ . . .*
 AD Iren^{int} etc.

The fact remains that if *αὐτῷ* be correct in Luke xxiii. 49, we must accuse every other document but six of unnecessarily changing the dative to the genitive against Lucan usage in Acts.

- Luke
 xxiii. 49. Immediately following the word *αὐτῷ* the mss **NBDL** Paris⁹⁷ add *ἀπο* before *μακροθεν* against the great mass. D is perhaps influenced by *d* and *lat*. But W does not do it, nor A (which has *αὐτῷ*), nor Ψ, nor C, nor R, nor X, nor thirteen other uncials, nor *Sod*⁹⁵⁰. It looks like accommodation to other passages and is the "longer" text. When we really analyse these things it becomes evident that the "junior" documents are not so much given to *addition* as some people suppose. *Cf.* parallels Matt. xxvii. 55, Mark xv. 40, where *ἀπο μακροθεν* is used. This should perhaps come under "purely harmonistic," but we want to tie three things together here as to B. First *αὐτῷ* (*pro αὐτοῦ* in this verse; second + *ἀπο*; and third :

ibid. + *αι* (*ante γυναῖκες*) B only and *sah* [*non boh*] and Paris⁹⁷.

B is here deserted by the others and by L. Only Paris⁹⁷ sustains it, which is more than hopeless for its case. Even

W-H, who place *αὐτῶ* and *+απο* in their text, relegate this *αι* to the margin. *Soden* adopts none of the three changes of B. What becomes of B's authority elsewhere then in his estimation?

We have thus convicted B of three changes in this verse. One with ALP, one with NDL, one alone. They cannot all be right. So B must either be right alone in all three places taken jointly, or accused of dealing unfaithfully with the record. I leave B to be judged here in the side light of the other testimony collected in these pages.

- xxiv. 4. *εν τῷ ἀπορῆσθαι* (*pro εν τῷ διαπορῆσθαι*) NBCDL 4, preferring a hiatus.† Is it right against all others including W *Sod*⁹⁵⁰ 892 and Paris⁹⁷? Yet *Soden* adopts it in his text. St. Luke elsewhere (ix. 7, Acts ii. 12, v. 24, x. 17) always uses *διαπορεω*. [Only in Luke xxi. 25 *ἀπορία* the noun is used and there a *ἀπαξ* λεγ. No other N.T. writer employs this or *διαπορεω*.]

In Luke ix. 7 D only changes *και διηπορει* to *ηπορειτο*.

In Acts ii. 12 the *διηπορουν* of most is made *διηπορουντο* by NAB.

11. *ταυτα* (*pro αυτων secund.*) This is a distinct case of abandoning the "harder" reading. Hence many authorities do it. The sentence runs—very uneuphoniously—*και εφανησαν ενωπιον αυτων ωσει ληρος τα ρηματα αυτων και ηπιστουν αυταις*. (So most and *f arm.*)

This second *αυτων* is changed to *ταυτα* by NBDL *latt* [*non f*] *sah boh syr*. But *syr* and *boh* turn the sentence round, implying an original difficulty.

In Paris⁹⁷ *ταυτα* is in square brackets implying I understand from Schmidtke's preface (but he is not very clear as to this) that the word is omitted.

W is very clear and holds the second *αυτων*, as does 892, yet *Sod* prints *ταυτα* in his text and has no new authorities to adduce for it. *Cf. pers.*

18. *ονοματι* (*pro ω ονομα*) NBLNX Paris⁹⁷ 69 [*contra fam*] 213 *Sod*⁸⁷¹ *et txt*, *b* against all others and against coptic clearly. *Tisch* says "saepe Luc *ὁ ὄνομα, ἡ ὄνομα ut i. 26, 27, ii. 25, viii. 41, xxiv. 13, Act xiii. 6; saepius vero certe in Actis ονοματι ut i. 5, x. 38, xvi. 20, Act v. 1, 34, viii. 9, ix. 10, 11, 12, 33, x. 1, 11, 28, xii. 13, xvi. 1, 14, xvii. 34 etc. At nusquam pro ονοματι testes Graeci aut Latini ω ονομα substituerunt; contra pro ω ονομα substitutum ονοματι xxiv. 13, Act xiii. 6."*

† This is not distasteful to them. See xxiv. 6 *αλλα ηγερεθη* (*pro αλλ' ηγερεθη*) NBLX 38 Paris⁹⁷ as *copt* (*sah* **ΑΛΛΑ ΔΕΓΤΩΟΥΗ**, *boh* **ΑΛΛΑ ΔΕΓΤΩΗΓ**), W *αλλα ανεστη*.

Luke

There is the matter in a nutshell. *ονοματι* is substituted for *ω ονομα*, but not *ω ονομα* for *ονοματι*. The places he refers to last are Luke xxiv. 13 in this same chapter, where *η ονομα* refers to *κωμην Εμμαους*. Here D and latins substitute *nomine*.

Acts xiii. 6 *ω ονομα* referring to the Jewish magician Barjesus. D again alone substitutes *ονοματι καλουμενον* (*d nomine qui vocatur*) and some cursives *ονοματι*. C *ων ονομα* (*cui nomen erat Lucif vg cui nomen e*).

But in the place under immediate discussion Luke xxiv. 18 *b* is alone among the Latins to agree with **NBLNX**; note well the absence of *a* here, otherwise quite friendly to B. And D *d* refuse to make any change here. I believe the combination **NBLX** here to represent the same as so often before a wilful emendation, and N like *b* to have changed fortuitously. When 69 opposes the family it also has this significance.

xxiv. 21. *αλλα γε (+και) συν πασιν τουτοις...* **NBDL** Paris⁹⁷ 1 33 *d* [*non copt*] *W-H & Sod txt.* The only others which insert *και*, *sah*¹¹⁴ (*syr cu sin pesh και ιδου*) suppress *αλλα γε*.

I am sure that this is mere "improvement" by **NBDL**. Why should *all* others drop this *και*? It is not by any means pleonastically objectionable (*cf.* Winer, p. 554, but see p. 700 "The particles *αλλα γε*, *yet at all events*, are in earlier writers always separated by some word (be it only a particle): see Klotz, p. 15 seq. This rule is not observed in Luke xxiv. 21 *αλλα γε συν πασι τουτοις τριτην ταυτην ημεραν αγει*: see Bornemann in loc." Winer says nothing about the endeavour of **NBDL** to supply this particle. They add the conjunction *και* instead. Blass indeed (Thackeray, p. 261/8) calmly accepts *αλλα γε και* as the "true" text, for he twice cites it thus without intimating that *και* is only found in **NBDL**. "The 'best' mss read so and so" is inflicted on us so often that it will be seen that the phrase has already caused Blass in a N.T. standard grammar to abandon all the other overwhelming evidence (+ versions) for the omission of *και*. He finds an argument on it, because p. 268 bottom he says "Besides its use in this passage *αλλα γε και* is found in Luke xxiv. 21 introducing an accessory idea in an emphatic way" [yes, but by **NBLD** only!] "cp. *αλλα και ibid.* 22, xii. 7, xvi. 21 'not only this but also' as in Ph. i. 18 *χαιρω αλλα και χαρησσομαι*"...

But we contend the contrary, that the idea was not expressed to the satisfaction of **NB**, and so they introduced the *και*, for the very passage Blass was referring to previously *does not have it*, viz. 1 Cor. ix. 2 *αλλα γε υμιν ειναι* and this is the only other place where *αλλα γε* occurs "*ει αλλοις ουκ ειμι αποστολος αλλα γε υμιν ειμι.*" As Blass says 260/261 "Still *γε* keeps its proper meaning in *αλλα γε υμιν ειμι* 1 Cor. ix. 2 'yet at least I am so to you,' which classical Greek would express by separating the particles *αλλ υμιν γε.*"

Observe *μενουνγε, καιτοιγε*, or *και γε* (Acts ii. 18, 1 Cor. iv. 8) are not used here in Luke xxiv. 21, and therefore *και* is by implication absent. *δια γε* (Luke xi. 8) is used by the same author without any *και*, and *ος γε* (Rom. viii. 32) by St. Paul. Both these examples are important. Consult them, and observe in the second that *αλλα* follows.

It is too bad that Blass should complicate these things for theological students by neglecting to state that *και* in Luke xxiv. 21 is not read by all but only by the few.

^{Luke} xxiv. 33. *ηθροισμενους* (*pro συνηθροισμενους*) **NBD** 33 *Eus boh* [*non sah*] *W-H & Sod txt contra rell et Cyr* (*fuse et plene*) *et e* (*diserte* "collectos in unum").

If **NBD** *W-H* and *Sod* be correct then it is a *ἅπαξ λεγ.* for *αθροίζω* occurs nowhere else and *Sod* en adduces no new evidence! Whereas *συναθροίζω* is *Lucan* and occurs twice in Acts xii. 12 *συνιδων τε ηλθεν επι την οικιαν (της) Μαρίας της μητρος Ιωαννου και επικαλουμενου Μαρκου ου ησαν ικανοι συνηθροισμενοι και προσευχομενοι*, Acts xix. 25 *ους συναθροισας και τους περι τα τοιαυτα εργατας ειπεν ανδρες...* where **NB** leave the compound word undisturbed. But in Luke xxiv. 33 there is a second little *συν* which seems to have disturbed these critics, a 'nicety' of *Eusebius* probably, for the sentence runs: *και ανασταντες αυτη τη ωρα υπεστρεψαν εις ιλημ και ευρον συνηθροισμενους τους ενδεκα και τους ΣΥΝ αυτοις*.

xxiv. 39. *και σαρκα και οστεα* **B**^{sol}. Evidently a very ancient "improvement." Tischendorf's note is so arranged as to **B** that it is not at all clear and separates **B** from the supporting evidence. For *Iren*^{int} has "*neque ossa neque carnes habet*," and **D** and *Dial* turn the phrase, bringing the one *και* before *σαρκας*. Thus **D** *οστεα ουκ εχει και σαρκας*, *Dial* *οστεα και σαρκας ουκ εχει*, also *πνευμα γαρ σαρκα και οστεα ουκ εχει*.

But all the rest omit the double *και*.

I dislike to make the following suggestion, as so many scholars think such things are far-fetched, but if **B** or its parent were using a graeco-copt (*vide θροηθεντες* just above) it is possible that **τεϛ** just before **σαρξ** in the bohairic column would have caught his eye, and his mental process involving the thought of Greek *τε...και*, have caused the first *και* to flow from his pen. In *boh* it is thus:

πᾶ εὐστρεψ^{τεϛ} **σαρξ** **ϛι** **κας** **κατα** φη^τ

W-H do not follow **B** here, which is an admission that they considered **B** to have been guilty of trying to "improve."

Omission changing the Sense.

^{Luke} v. 33. — *διατι* **N**^{a vel ca} **BLWΞ** *Sod*³⁴ 33 157 2^{pe} (*Sod*) 892*? [*non Paris*⁹⁷] *copt W-H & Sod txt against all and N**.

This makes a statement out of it, instead of a question, which our Lord answers in verse 34, although in verse 34 it merely says *ο δε ιησους ειπεν προς αυτους*. Possibly the absence of *αποκριθεις* here led to excision of *διατι* above. I do not see why all other authorities should *add διατι* however. *W-H* do not even place *διατι* in margin and have no note on this in 'Select Readings.' Why should *Σ** have it? There must have been some marginal note in the Egyptian copies leading to excision in B, followed by the corrector of *Σ*. For excision it must be and not "neutral" or "pre-syrian." Some *boh codd* have it. *W* omits, but *Ψ Paris*⁹⁷ have it. Possibly *ΜΑΘΗΤΑΙ ΙΩΑΝΝΟΥ ΜΑΘΗΤΑΙ ΔΙΑΤΙ ΙΩΑΝΝΟΥ* was misleading. Tregelles correctly refers to Mark ii. 18 where the account is as follows:—

και ησαν οι μαθηται Ιωαννου και οι φαρισαιοι (vel των φαρισαιων) νηστεουντες, και ερχονται και λεγουσιν αυτω· διατι οι μαθηται Ιωαννου και οι (μαθηται) των φαρισαιων νηστεουσιν, οι δε σοι (μαθηται) ου νηστεουσιν;

Here the *statement* (implied by the loss of *διατι* in Luke) is first made, as in these ampler accounts by Mark, and then *διατι* follows. Possibly in an endeavour to harmonise with Mark, the *διατι* in Luke was marked in the margin of some copies. Modern commentators generally seem silent as to this important change. *Tert* does not help.

Addition for the Worse.

Luke

- xiv. 34. +*ουν* (*post καλον*) "*καλον ουν το αλα*" at the introduction of a new subject, quite divorced from xiv. 33 *fin.* which closes the previous subject. +*ουν* is read by *NBLX fam 13* only with *boh pl* [not all, and not *sah*]. It is a simple error in *boh* for the word in both *sah* and *boh* for salt ends in *οσ* and the *οσσι* crept in and not out, as *sah* shows when it disagrees thus with its friends *NBL*. The ending *ON* in Greek may have led to the addition. But it is quite uncalled for and is not an example of the "shorter" text. *W-H* and *Sod* diligently follow *NBLX boh* and have no marginal alternative. And I claim that they are absolutely and utterly wrong here. *W* knows nothing of this, nor *D*, nor *syr*, nor *lat*, but *Paris*⁹⁷ and 892 with *Sod*^{1050 1353} preserve this old error. (*Cf. Merx ad loc. p. 321*).

An illustration offers in the previous column of B as to how easy in uncial writing was such a mistake. At Luke xiv. 27 in the phrase *οστις ου βασταζει τον σταυρον εαυτου και ερχεται οπισω μου ου δυναται ειναι μου μαθητης* B* writes *ΟΥΝ* for *ΟΥ prim.*, contradicting the sense, in fact making nonsense.

(But in an addition for the better at xxiv. 39 "*και σαρκα και οστεα*" by B we find Westcott and Hort as well as *Soden* refuse to follow).

Subtraction for the Worse.

In this connection add Luke xv. 9 *τας φιλας και γειτονας* (—*τας*) **NBL** 157 *Sod*^{1050 1246} *boh*^{B*} *W-H* & *Sod* *txt* only (*D τας γειτονας και φιλους*).

All others have *τας* before *γειτονας* including *W* and *Paris*⁹⁷, which latter has *τους* with *M* and five other *min.*

Indeterminate.

- Luke**
 iii. 17. *διακαθαραι* (*pro και διακαθαριει*) **N*B** *a e sah boh Iren*^{int}
Teri^{praescr} *Heracle* followed by *W-H* & *Soden* without a shred
 of new evidence (*contra* *rell et N^a rell it Iren*^{sr} *Orig*^{int} *et*
contra DW 892 *Paris*⁹⁷ *etc.*).

*Examples of some passages which will always remain too difficult to
 adjudicate, omitted under Matthew.*

Matthew

- ix. 6. *ειδητε* **NBKMUVΔΠ** *al. sah boh syr lat*
ιδητε **CD^{sr}EFLX** *al. et k videatis*
 8. *εφοβηθησαν* **NBD** *fam* 1 22 33 59 372 *Sod*^{fa} *latt* (*praeter*
f vide infra) *copt syr aeth*
εθαυμασαν **C** *rell omn Sod*¹⁰⁵⁰ (*vide B & G*) *arm*
Om. X Iren^{int}
f and goth conflate: admirantes timuerunt et

The parallel is *Luke* v. 26 *και εκστασις ελαβεν απαντας*. It is wholly questionable whether **NBD** represent the true text here (although supported by *latt syr copt*). The two readings are very old; observe the conflation of *f goth* (these two alone) which corresponds to *Luke's* *εκστασις*.

Indeterminate and difficult.

- Luke**
 xiii. 7. +*αφ' ου* (*post ετη*) **NBDLT** *fam* 13 892 *Paris*⁹⁷ 157 † (+*αφ*
ης) *Sod*^{1050 337 1132} *it et δ* [*contra Δ*^{sr}] *vg et vg*^F *diatess boh syr cu*
sin arm aeth
Contra om. rell Gr omn syr^{sch pe:h} *diatess* (*Orig*) *Bas bis*
Iren^{int}

This is an exceedingly hard place to judge. *Soden* and *W-H* follow

SBDLT with the addition without marginal note, nor have *W-H* any remarks in 'Select Readings' (although xiii. 8 is noticed as to *κοπρια*). Observe this is a question of a *longer text* and not a shorter one. Had the positions been reversed I can understand a summary dismissal of the evidence of the other side as an *accretion* to fill out the sense. But here is an accretion on the part of the beloved authorities who are supposed to give us a "pre-syrian" pure and short text. I claim that we are justified in objecting to a theory which overlooks or refuses discussion of such a place in the notes.

The situation is full of interest. Here is the despised *boh* supporting **NBLT**. While *sah* opposes. Here is **D** joining **NBLT**, but that is explainable because all the Latins here go with *d* and **SB**DLT against the *diatess arab*; even δ against Δ^{sr} . Here is *vg*^F *diatess* opposing *diatess arab*. Here is *Iren*^{int} opposing all the Latins. Here is *Basil* joined to the Greek uncials (all but the five mentioned) and all the cursives (but *fam* 13 157 892 Paris⁹⁷ *Sod*^{duo}) against the addition. But *syr cu sin* with *arm aeth* (against *sah*) support. Here is *Origen* opposing the addition thus: "*μηποτε ελθων ο δεσποτης ειπη · ηδη τρια ετη ερχομαι επι την συκην ταυτην και καρπον ουκ ηνεγκεν...*" We cannot refer to a parallel, because there is none. On referring to the new authorities, what do we find? We find **W** does not add. We find **Ψ** does not add. (Neither apparently *e sil*. *Sod* does Laura^{A 104}.) But *Sod*⁷⁰⁵⁰ Paris⁹⁷ *do* add. We thus have two new authorities for the addition, and two against it. I should not go into this detail, but that I have not noticed elsewhere several changes in xiii. 1/6. Observe then xiii. 2 *ταυτα* for *τοιαντα*, xiii. 3 *ομοιως* for *ωσαντως*, xiii. 5 *ωσαντως* for *ομοιως*, xiii. 4 *αυτοι* for *ουτοι*, xiii. 4 + *τους* (*ante ανθρωπους*), xiii. 4 - *εν* (*ante ιλημ*), xiii. 6 > *πεφυτευμενην εν τω αμπελωνι αυτου*, all changes adopted by approximately the same small group of Greek uncials, which shows at all events that in the neighbourhood of the passage under discussion there was community of origin. I consider that this passage in xiii. 7 requires the most delicate weighing in the light of all the claims of those friendly to **B** for the "shorter" text. In this same verse please to notice **B*** ALONE with 80 substitutes *τον τοπον* for *την γην*.

Conflict between B and Origen.

I have indicated many places in the foregoing as to this. As to *Origen* why is he wrong at :

Luke

- | | |
|---|---|
| vii. 39. <i>η αποτομενη</i> (<i>pro ητις απτεται</i>) | <i>Orig</i> confirmed by D ^{sr} |
| viii. 15. <i>εις την καλην γην</i> | <i>Orig</i> confirmed by D 157 <i>it</i> |
| xii. 12. Omit <i>εν αυτη τη ωρα</i> | <i>Orig</i> en with 33 |
| 19. - <i>πολλα</i> <i>prim</i> | <i>Orig</i> ^{ter} with <i>Serapion</i> |

CHAPTER IX.

B IN ST. JOHN'S GOSPEL.

Examples of editing by B.

John

ix. 6. ἐπεθηκεν (*pro* ἐπεχρισεν) B(C*?) *Sod*¹⁴⁴³ *et W-H txt (ex ix. 15).*

36 *init.* — ἀπεκριθη ἐκεῖνος καὶ εἶπεν B, over an erasure, with W alone and T¹ [*negl. Sod*]. This looks like a mistake but BW add εφη after ἐστὶν and T¹ before τις ἐστὶν. *Sah* elides ἀπεκριθη ἐκεῖνος καὶ but has εἶπεν (πεχλας tantum). *Boh* (with *aeth*) elides ἐκεῖνος (ἀπεροτω πεχλας), but *syr sin* emphasises this thus “He that was healed saith to Him.” *a* has respondit, eliding ἐκεῖνος καὶ εἶπεν as (A^{sr}). For *ille q* substitutes *illi*.

The new mss T¹W with B elide ἀπεκριθη ἐκεῖνος and BW have εφη after ἐστὶν instead of εἶπεν before τις ἐστὶ and T¹ writes καὶ εφη τις ἐστὶν κῆ; (observe **N** in verse 37 has εφη, while all have εφη in verse 38). The trouble has arisen over the repeated expressions in verses 36, 37, 38, 39, and if anything were lacking to show how B operated this makes matters clearer. Being in doubt in verse 36 and casting forward like a hound he observes the varieties of wording; he writes something in and then cancels it again, substituting εφη later, which, notwithstanding the support of T¹W, is very unlikely here, and belongs later in verse 38, and not in verse 36 with BW, nor in verse 37 with **N**.

Hort (*Vol. I. 'Text,'* p. 557) says: “Even when B stands quite alone, its readings must never be lightly rejected, though here full account has to be taken of the chances of clerical error and of such proclivities as can be detected in the scribe of B, chiefly a tendency to slight and inartificial assimilation between neighbouring passages.” But the trouble is that while saying this *Hort* did not recognise the places where B is guilty of this but printed them—in this case in his margin.

Solecisms of B, and many that may be considered almost as such.

John

- | | |
|---------------------------------|---|
| i. 4 <i>fin.</i> — των ανθρωπων | B ^{*sol} |
| 13. — ουδε εκ θεληματος ανδρος | B* 17* <i>Clem</i> ^{dis} <i>vid Eus lib?</i>
ATH ^{dis} <i>vid in Psa 21 (Tichon</i> ^{lib}) |

W-H do not omit, but why not? True *Iren* and *Tert* witness to it, but *W-H* might have omitted this with *Clem Athan* as well as many other things.

i. 14. - και (ante αληθείας) B^{*ol}
 (Boh has the usual νεε μεθεμε, but sah ε με.
 Neither use οτορ here.)

15. ο ειπων (pro ον ειπον) B^{*C*} and N^a (Orig?) and W-H
 txt (non R.V. Sod). Both coptics have "and crieth out saying"
 (ερχω μεος). Taking verses 14 and 15 together there is
 some significance attaching to these things. Tisch does not
 quote copt for ειπων. At any rate the community of origin of B
 and copt is established (as against others) by verse 16 *init* where
 σι *init* (for και of many) is also the reading of the coptics.

21. ου ουν τι ηλειας ει B^{sol} vid (variant al.)

ii. 17. >εστιν γεγραμμενον (pro γεγρ. εστιν) B^{sol} cum Sod^{s 371} et Chr
 Cyr (Epirh ην γεγρ.), but against all the rest, and Oxyr³⁴⁷
 γεγραμμενος (sic) εστιν.

19. τρισιν ημ. (-εν) B^{sol} et [W-H] Orig^{semel} Tert 1/2 Ambrst
 (cf. sah), but against all others and Clem Orig⁵⁺ Eus Chr Cyr
 Iren^{int} (Evst 47 with Ign δια τριων ημερων).

[Thereagainst in verse 20 B has εν with the mass and N a c
 omit with Clem.]

23. εν τω πασχα τη εορτη (-εν sec.) B^{sol}

iii. 16. τον υιον (-αυτου) NBW soli (et W-H, non R.V. Sod) Not
 even L or T^b nor Ψ nor 892 nor Paris⁹⁷ nor even 33 omits in
 this important place; nor d which begins again just here. In
 fact syr sin insists thus: "His Son His only," and sah "His
 Son His only Son," and Tertullian is clear.

Having once stated this in verse 16, there is not so much
 harm in omitting αυτου in verse 17 as do NBLT^bW fam 1 22
 262 2^{pe} (Sod) Sod¹¹³¹ Cyr Ath.

34. - το πνευμα B^{*} et h^{scr*?} syr sin? soli vid

iv. 5. +τω (ante Ιωσηφ) NB soli vid [W-H]

11. - η γυνη B and syr sin only (see under Syriac).
 W-H txt omit then alone with B. R.V. and Sod restore it.

N^{*} substitutes εκεινη for η γυνη.

40. συνηλθον ουν (pro ως ουν συνηλθον) B^{*sol} cf. e inter latt.

42. δια την λαλιαν σου B^{sol} cum Orig^{bls}, contra N^c rell pl δια την
 σην λαλιαν et Orig ex Heracl. (δια την σην μαρτυριαν N^{*D} b d l r)

46. ηλθεν ουν παλιν εν κανα (pro ηλ. ουν παλ. εις την κανα)
 B^{sol} (nec mutav. correct.) cum N Sod^{1043 1443}. See under "Change
 without Improvement."

52. την ωραν εκεινην (-παρ αυτων) B^{sol} cum boh^s. NACDKUΠ
 and W have την ωραν παρ αυτων,
 and LΓΔΛ unc⁷ have παρ αυτων την ωραν with Chr Cyr. (Sod^{1 94}
 την ωραν, -παρ αυτων but without εκεινην which B has.)

ibid fin. αυτην (pro αυτου), of the boy, by BA, simply an error. I
 might point out that even here B has the countenance of

John

another ms, yet it is an error common to both (*αυτο* 892). Instead of grasping therefore at *any* support for B readings, and where support is found, of adopting them, let us be a little more circumspect.

The prophecy which I adventured on page 12 has come true. Observe that *von Soden's* witness δ 371 (a ms at *Sinai* No. 260) now supports B's hitherto unique *θροθεντες* in Luke xxiv. 37, and that *Sod*¹⁴⁴³ (a ms at *Athos*, Pantel. 28) supports B's theft in John ix. 6 of *επεθηκεν* (for *επεχρισεν*) from verse 15. See also John viii. 59 — δε B now supported by W.

† v. 7. *προς εμου* (*pro pro emou*) BL only and *St.* 1550 *txt.* This seems to destroy the sense and give the opposite sense. See Winer (*Moulton* edition, p. 467).

W-H reject all the last seven readings which I have cited for B.

14. — *ο* (*ante Ιησους*) B et [*W-H*]
17. — *Ιησους* NBW 314 892 *Sod*⁸³⁷¹ (*male de*¹²⁷⁹ ? = *Laura*^{A 104}) *solī vid et* [*W-H*]. (The *aeth* inserts *Dom. Jesus* after *et respondit et dixit iis*, *q* has *et respondit illis Jesus*.) Otherwise all mss and versions have it in an early position.
19. — *ο ιησους* B *c^{scr}* *Eust* 47 *Tert.* This time without the agreement of LW or 892. In square brackets in *W-H*. No versions omit here either.

But then if *Tert* is to be of weight here, why not at verse 25 where he omits (both in *Prax* and *Res*) *και νυν εστιν* with *Σ* and *a b*, but as B does not do it, Westcott and Hort fail to exhibit this. "shorter" text even in their margin. Had B joined here for omission they would of course have left it out. Can anything be clearer that it is B and nothing else but B which they consider "neutral."

Observe again verse 27 > *και κρισιν εδωκεν αυτω εξουσιαν ποιειν* by *Σ* alone (for *και εξουσιαν εδωκεν αυτω κρισιν ποιειν*) is exactly the method of *Tert*^{prax} "et iudicium dedit illi facere in potestate." This may be wrong, if you will, but in the next verse but one, verse 29, *W-H* avail of a "nicety" of B alone of Greeks, as it is supported by *Tert* and *sañ a e ff Aug* (against *Iren*^{int}) to omit *δε* in the second of the pair of clauses, printing *οι τα φανλα* instead of *οι δε τα φανλα* of all other authorities. The new ms W has *και οι* for *οι δε* (with *m boh^{pl} syr arm Iren*^{int}). We come back to the same old thing of some marginal remark in the parent of these Egyptian copies which led to change.

John

- v. 45. + *προς τον πατερα* (*post ο κατηγορων υμων*) B^{sol} *inter omn.*

On the other hand observe *syr cu* (alone of the versions) omits

† This must be a "sunspot" according to Souter ('Text and Canon,' 1913, p. 22). "Little things," however, "show how the wind blows."

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